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Bible.

The gospel of the childhood  
of Our Lord Jesus Christ



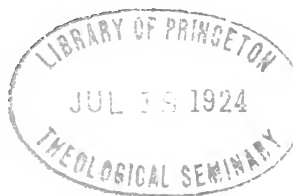


THE CHILDHOOD  
OF CHRIST

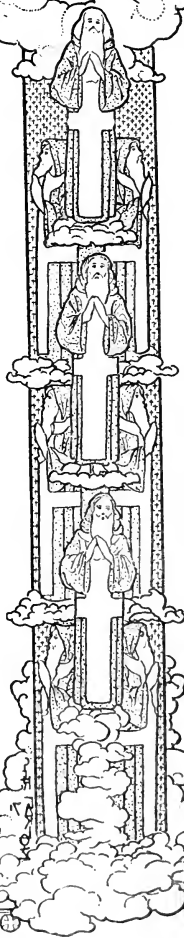
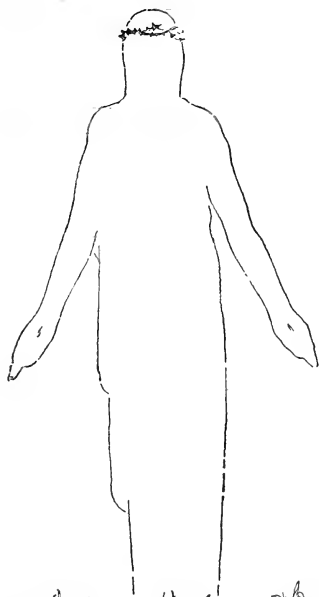
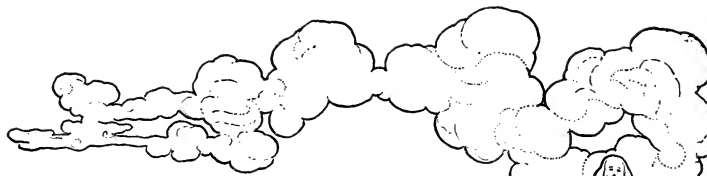
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Bible. NT. Apocalypse. 1881

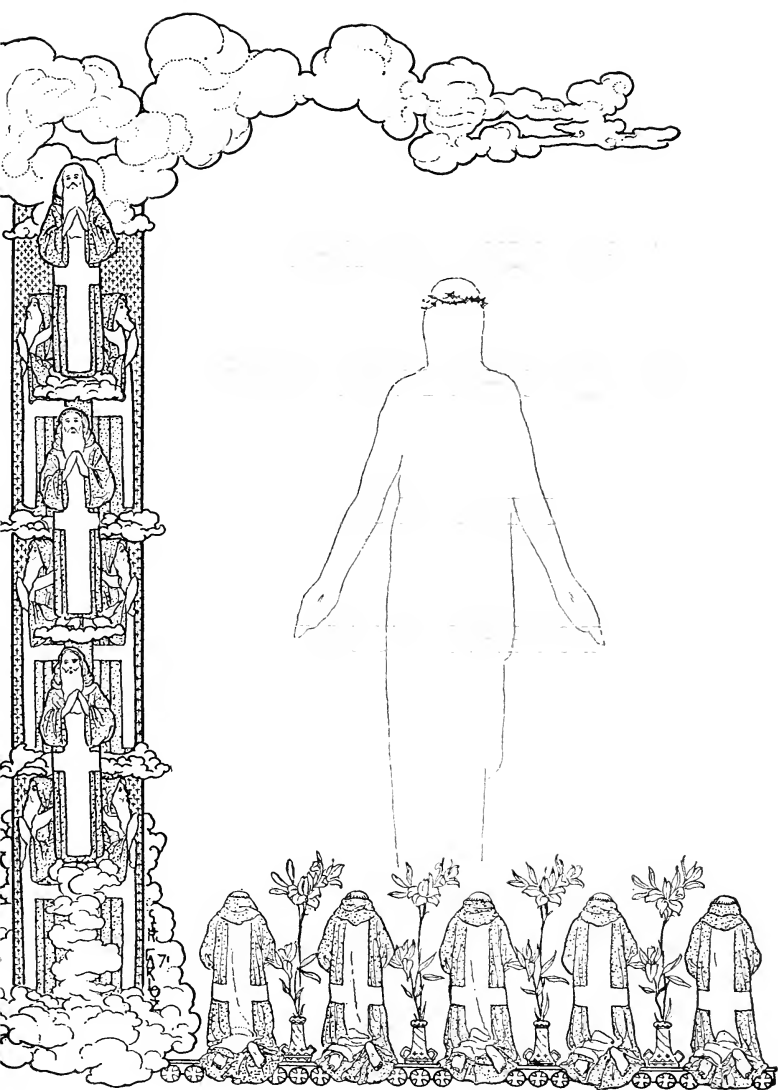
TRANSLATED FROM THE LATIN  
BY HENRY COPLEY GREENE  
WITH ORIGINAL TEXT OF THE MANU-  
SCRIPT AT THE MONASTERY OF SAINT  
WOLFGANG, AN INTRODUCTION BY  
ALICE MEYNELL, AND A COVER AND  
ILLUSTRATIONS BY CARLOS SCHWABE



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Dormi, Jesu! mater ridet  
Quae tam dulcem somnum videt,  
Dormi, Jesu! blandule!  
Si non dormis, mater plorat,  
Inter fila cantans orat,  
Blande, veni, somnule.

Sleep, sweet Babe! my cares beguiling:  
Mother sits beside Thee smiling;  
Sleep, my Darling, tenderly;  
If Thou sleep not, mother mourneth,  
Singing at the wheel she turneth:  
Come, soft slumber, balmily!

SAMUEL TAYLOR COLERIDGE.



# Introductory

HE Schools of Painting of the fourteenth, fifteenth, and sixteenth centuries show to the tourist and the student a long series of scenes and actions from some unknown and unaccredited New Testament. The Masters, from the first art of Florence to the last of Venice, are busy with it. Giotto has its incidents by heart, and they are the selfsame as Titian painted when the whole history of Italian design and colour was about to be perfected, completed, and closed.

The Masters would have been infinitely surprised had they been taught the modern idea of indifference to the "subjects" of the painter. That idea has doubtless its value; it has its place in the linked chain of the thoughts of man upon his arts—the various record of which has given to literature one of her brilliant activities. But in the great ages when design, when decoration, when

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colour, when the touch of the brush, were in a technical perfection whereof little was said, of the subject of a picture much was thought. That was, to all minds, the natural thing, the matter to be discussed, the painter's motive, and the interest of the public — the congregation. The Great Masters would have had assuredly a certain pang—the wound of the misunderstood and the virtually neglected—if they had known how little the future analyser of their colours, the measurer of their brushmarks, would care what things they painted. For their subjects, unnamed or barely named in catalogues, have, in fact, passed before unrecognized modern eyes. Not even the constant recurrence of one scene, one incident, is enough to evoke a question. What little doubt or surmise may flicker in the absent mind of a tourist, say in Padua, is satisfied by the explanation: "It is some tradition."

Much more than a tradition was the literature from which the Masters painted.



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Every gallery in Europe, every gallery in America in which are old Italian paintings, of whatever century, has its illustrations of the Apocryphal Gospels. Those writings must have formed the lighter religious reading of the nations. "The fairy-story of Scripture," M. Catulle Mendès has called them. They were in part the fairy story of a time that gravely believed in dragons. The fairy story of our children was the adult romance of our forefathers, which explains why the romantic fairy-story is a love-story and does not relate the adventures of children. But the Old Master took his Apocryphal Gospels more gravely than any romance. They were doubtless the burden of his nurse's songs and his mother's tales; and, simple-minded painter, he paid them lifelong attention, and held nothing better, after the Nativity and the Crucifixion according to the canonical Evangelists, for the theme of his art, than their gentle tales.

There did Giotto find the long series of

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the Nativity of the Virgin, and so, before him, did the earliest sculptor of the Middle Ages, who brought the latest Greece into Italy; so did Ghirlandajo, and so did many and many a Florentine, a Sienese, a citizen of the outlying cities with their scattered schools. To the Apocryphal Gospels Raphael went for that "Sposalizio" which shows the neatest and most dapper classic building in all art. To them Titian turned his august eyes in search of his little Virgin, lapped from head to foot in her nimbus, scaling the Temple steps; and Tintoretto painted her there, as the Gospels of the Infancy described her. The Apocryphal names were familiar as household words in all Italian homes—Joachim, Anne, Abiathar the priest, whose son broke his budless rod, Judith the handmaid, the women Zalemi and Salome, Demas the thief who repented, and Gestas who reviled the Lord. The names of Mary and Anne, daughter and mother, piously united, became in England the very commonplace

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of baptism, a compound name so ordinary that George Eliot, for instance, did not bear it willingly. One incident which occurs in the Gospels of the Infancy has even been adopted in an orthodox litany — not a liturgical litany, but one composed for the private devotion of Catholics. This is the overthrow of the idols in the temples of Egypt by the coming of the fugitive Child. “Infant, overthrower of idols,” runs an invocation of the litany in question, and this — besides the preservation of the names of Joachim and Anne — is the only vestige of the Apocryphal Gospels to be found in the modern popular prayer-book.

The word fairy-story is in part justified by the quite distinctive quality of imagination perceptible in these writings, and especially in this beautiful Gospel once attributed to Saint Peter. It was not Saint Peter, nor any Hebrew disciple of Christ, but a poet of another inspiration, who wrote in the fourth chapter : “He saw the pole-star stopped, . . .

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and the wind held his peace... He saw a bowl full of meats, and labourers sitting whose hands were in the bowl; but, on the point of eating, they did not eat;... and in the fields sheep wandered not;... and at a river Joseph saw rams whose beards touched the water, but the rams drank not. For heaven and earth and all living things were waiting." Again, the miracle of the dumb bride, with the sweet indulgence of the close, seems rather to refer us not to Hebrew feeling but to the beginnings of the ages called "dark"—to their tenderness, and to the freshness of the heart of the world rising young from the ruins of Antiquity. Whatever the origin of the Gospel according to Saint Peter, it seems to have been retouched by some suggestion from the wilder North, or at least by some prophecy of that new vitality.

The Latin text of this version of The Gospel of the Infancy according to St. Peter, found some years ago in the ancient

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Abbey of Saint Wolfgang in the Salzkammergut, has no discoverable origin. The evidence it bears to itself is all we have. Mr. Henry Copley Greene, to whom we owe this fine translation, thinks that the reference to "hyperphysics" and some other passages may suggest a Gnostic source, unless they should have been borrowed from another Gospel of the Holy Childhood—the better known "Arabic." A comparison of Saint Peter's with other apocryphal Gospels—the "Arabic" and those of James and Matthew ("The Nativity of Mary"), of Joseph the Carpenter, and of Thomas, shows a close relation. Not one of the important incidents in these seem to be omitted from Saint Peter's. But the most lyrical passages of all—for example, the scene between the Child and Pharaoh—are found in this Gospel alone. Mr. Greene thinks that although it may possibly be a Latin translation of an early Arabic or Coptic work, it is much more probably a mediæval "harmony" of

## Introductory

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the other apocryphal Gospels, rewritten and sometimes extended in a spirit almost Franciscan. The Christ of Saint Peter is far more tender and merciful than the Christ of Saint Thomas.

Mr. Greene's translation has achieved a difficult success. Simple English, an English having the calm of a language no longer in the restless current of service, was needed here; and yet few readers in America or England would look in a pseudo-Gospel for English purely Biblical;—*that* is not apocryphal, but canonical. Without effort, and yet without that false ease which gives levity to the phrase, he has taken a moderate course. It has been said that metre should confess, but not suffer from, its difficulties; and it is so with translation. The difficulty has a value of its own; it is friction—friction of water to the oar, and of air to the pinion.

In this admirable form the translation of these scriptures, dear to our ancestors through

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centuries, has now given us another share in the traditional record of the parentage, the growth, the laughter, the troubles, and the miraculous play of "the little Master."

ALICE MEYNELL.

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# THE CHILDHOOD OF CHRIST

**I**N nomine Dei unius in sua  
essentia et trini in suis per-  
sonis,

Adjuvante Uno-Trino.

Petrus, in quam petram aedifica-  
bitur Ecclesia, nonnunquam divae  
Mariae de Unigenito in prima aetate  
narrantis auditor, huncce verborum  
et miraculorum Heri parvuli, qui  
nominetur Evangelium Infantiae,  
librum scripsimus in pace Domini.

**I**N the name of God, one in  
His essence and threefold in  
His persons,

By the aid of Three-in-One,

We, the rock Peter, upon which  
rock the church shall be built, hav-  
ing often heard the divine Mary tell  
of the only begotten Son in His  
earliest years, have written, concern-  
ing the words and miracles of the little  
Master, this book, called the Gospel  
of the Childhood, in the peace of  
the Lord.


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## Caput Primum

**D**OMINA gloriosa et semper  
virgo Maria fonte David orta.  
Mariae pater Joachim et Anna  
mater in civitate Nazareth, justis con-  
juges, Deo grati. Unam tripartiti  
vectigalis sui templo et templi mini-  
stris, aliam peregrinis et pauperibus,  
tertiam, quae minima, familiae usibus  
sibique impendebant partem. Nam  
scyphus aquae unicus, si eum inve-  
nerit homo in saeculo futuro, prae-

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## The first Chapter

HE glorious Lady and ever virgin Mary came forth from the fount of David. Joachim the father of Mary, and Anna her mother, were a just pair in the city of Nazareth, and pleasing to God. Of their revenues, divided in three parts, they bestowed the first upon the temple and the ministers of the temple, another upon wayfarers and the poor, the third, which was the least, upon the family's needs and upon their own. For a single cup of water, if a man find it in the time to come, shall be more profitable and

## *Evangelium Infantiae*

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stantior et major cunctis divitiis hujus totius mundi, et locus pes unus in domo Patris major et excellentior omnibus opibus terrae.

Attamen infecunda dolebat Anna conjux. Sola in horto conspiciens per laurum passeris nidum ubi pulli pipilabant, flevit, dicens, Omnipotens Domine, quo benevolente sunt avibus aviculi et piscibus pisciculi et anguibus anguiculi et feris catuli, famulae tuae inspicere misericors infelicitatem vacuae! Cui Angelus Domini, sole nitidior, apparuit, et

greater than the entire riches of this whole world; and the space of one foot in the Father's house is greater and more excellent than all the goods of the earth.

Nevertheless Anna the wife grieved, for she was barren. Alone in her garden, considering, in a bay tree, a sparrow's nest where the young were chirping, she wept, saying, Almighty God, through whose good will the birds have little birds, and the fishes little fishes, and the serpents little serpents, and the wild beasts cubs, mercifully look down upon the misfortune of thine unfruitful servant. And an angel of the Lord, more brilliant than the sun,

clamavit, Ne doleas, Anna, nam soboles tua in consiliis Dei aeternum vixit et quae ventre tuo exorietur super omnes mulierum filias usque ad ultimum saeculum expletum benedicetur filia. Et fuerat Angeli lumen.

Igitur concepit Anna et filiam peperit quae Maria vocata est. Et eodem die omnes rubentes in campis et sentibus Israël albescerunt rosae, et trans coelum corvi albedine visi sunt columbina vestiti.



appeared and cried aloud, Grieve not, Anna; for in the councils of God thy seed hath lived forever, and the daughter that shall come forth from thy womb shall be blessed above all the daughters of women, even unto the end of the last generation. And the light of the angel was not.

Accordingly Anna conceived and brought forth a daughter who was called Mary. And on that same day all the red roses in the fields and the paths of Israel grew white; and in the sky crows were seen clothed with the whiteness of doves.

Caput Secundum.

**C**UM vix ablactatam in templum eam attulerunt Joachim Annaque ut inter puellas quae in laudibus Domini florent liliesceret virgo, illa diva Maria currendo et saltando quindecim altaris gradus ascendit. Nec retro conspicebat nec parentes petebat more infantium; nam ad verum patrem aeternum Deum currebat parvulissima.

Et Maria sicut columba educabatur in sacro et e manibus Angelorum cibum accipiebat. Salutato-

**The Second Chapter.**

**W**HEN Joachim and Anna brought her to the temple, to grow up a virgin lily among the maidens that flower in the praises of the Lord, that divine Mary, though hardly weaned, went up the fifteen steps of the altar, running and leaping. And she neither looked back nor sought her parents, as children are wont to do. For she ran to God the Eternal, her true father, while very young.

And Mary was brought up like a dove in the sanctuary, and out of the hands of angels she received her

ribus respondebat urbana piaeque:  
Gratias agamus Deo! Inde hominum Deo gratias respondere salutantibus in consuetudinem venit.

Postea, cum adoluit Maria, pontifex Abiathar magnifica munera attulit ut filio Mariam sponsam obtineret. At Maria negans: Sicut lac aurei canthari in lutum effundi non solet nec alii spica misceri in turibulo, haud mihi licitum hominem cognoscere vel ab homine cognosci. Sum nivis semita solis pedibus Dei. Tunc presbyter: Ecce Maria no-

## *The Childhood of Christ*

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food. Courteous and devout, she made answer to those that saluted her, Let us give thanks to God! Thence it became a custom among men to answer those that saluted them, Thanks be to God!

Thereafter, when Mary had grown in years, the high priest Abiathar brought magnificent presents to win Mary for his son to wife. But Mary denied him, saying, As it is not meet to pour milk from a golden goblet into the mire, nor to set a clove of garlic in a censer, it is not at all permitted me to know man or to be known of man. I am a path of snow for the feet of God alone. Then said the priest, Lo,

vum Dei adorandi modum instituit et virginitate gaudebit Dominus.

Sed, quia quatuordecim annos expleverat, non licebat Mariae longius in sacro incolere, et, tempore advento justum eligendi cui virgo servanda traderetur, pontificibus placuit ut veniret quicumque sine sponsa vir, et in manu virgulam ferret. Quippe interrogatus responderat Deus: Ex una virgula evolabit ad coelum turturella et magistro virgulae e qua columba evolaverit servanda virgo Maria tradatur.

Mary hath set up a new manner of worshipping God, and the Lord shall rejoice in virginity.

But since she had ended her fourteenth year, Mary might no longer dwell in the sanctuary; and the time having come to choose a just man to whom she should be given over to keep a virgin, it was pleasing to the priests that every man without a wife should draw near, and that he should bear in his hand a wand. For God, being questioned, had made answer, From one wand a young turtle-dove shall fly toward heaven, and to the master of the wand from which the dove hath flown, let Mary be given over to keep a virgin.

Inter juvenes Joseph viduus forte adiit, qui lignarius erat, et senex inopsque videbatur; et in manu virgulam portabat.

Ecce erant apud altare ter mille virgulae, et ex nulla evolavit turtur. Idcirco, maximus presbyter Abiathar, postquam sacerdotalia ornamenta cum duodecim campanulis induit, in sacrum sacrorum intravit, et sacrificium obtulit, et Angelus Dei apparuit, dicens: Conspice hanc minimam virgulam quam sicut nihil intuitus es; ex ea manifestabitur signum. Et illa virgula Joseph erat.

Quia senex et miserabilis, non repetebat virgam, ne Mariam accipe-



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Among the men there came by chance Joseph, a widower who was a carpenter, and seemed old and poor; and in his hand he carried a wand.

Lo, there were three thousand wands, and from none of them had flown a turtle-dove. Wherefore the high priest Abiathar, after he had put on the sacred ornaments with twelve bells, entered into the holy of holies, and offered sacrifice; and the angel of God appeared, saying, Consider this smallest wand which as naught thou hast regarded. From this shall the sign be made manifest. And that wand was Joseph's.

Because he was old and wretched, he did not reclaim his wand, lest he

ret. Sed cum pontifex Abiathar clamavit: Venite et virgulas vestras recognoscite, Joseph, in corde timens, manum tetendit ut virgam caperet, et e virgula evolavit turturella albissimis albior et venustate splendens quae sub tholis aliquando se libravit et evanuit in coelis.

Tunc populus gratulatus est Joseph, at iste: Vetulus sum et filios habeo. Cur mihi datis istam juvenem? Attamen accepit illam; et, cum illa, quinque virgines ut essent in domo sicut Mariae sorores. Et vocabantur virgines Rebecca, Saphora,

## *The Childhood of Christ*

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should receive Mary. But when the high priest Abiathar cried out, Come and claim your wands, Joseph, fearing in his heart, stretched out his hand to take the wand; and from the wand there flew a young turtle-dove, whiter than the whitest and resplendent with beauty; and it soared for a time beneath the vaults, and vanished in the heavens.

Then the people congratulated Joseph; but he answered, I am an old man, and have sons. Why do ye give me this maiden? Nevertheless he received her and with her five virgins, to be in his house as sisters to Mary. And the virgins were called Rebecca, Sephora, Su-

Suzanna, Abigeia et Zahel. Quibus pontifices serica dederunt et linum et purpuram, ne otiosae manerent.

Inter se sortitae sunt virgines quis unicuique foret labos et sors Mariam elegit ut purpuram texeret. Aliae virgines: Quomodo junior meruit purpuram? Et ridebant illam virginum reginam. At Angelus, auro nitidior: Quod dixistis non risus, sed verum succedet. Et purpura repente manibus invisitis texta fuit in humero virginis regale pallium, dum avessuper

zanna, Albigeia and Zahel. And the priests gave them silk and linen and purple, that they might not remain idle.

The virgins drew lots among themselves for what work should fall to each; and chance chose Mary to weave the purple. The other virgins asked one another, How hath the youngest deserved the purple? And laughingly they called her the queen of virgins. But an angel more brilliant than gold said to them, What ye have said is no pleasantry, but in truth shall come to pass. And suddenly the purple, woven by unseen hands, was a royal robe upon the Virgin's shoulders, while birds held

frontem ejus coronam sustinebant  
adamantinam stellis lucidiorem.

Attamen Maria, inspiciens in via  
aliquam vetulam mendiculis indu-  
tam, exiit domo et vetulae dedit  
pallium.

above her forehead a diamond crown  
brighter than the stars.

Nevertheless Mary, seeing on the  
road a certain old woman clothed  
in rags, went forth from the house,  
and gave the old woman her robe.

Caput Tertium.



JOSEPH, qui in Capharnaon lignarius per sex menses laboraverat, rediit ad domum suam. Et gravem vidit Mariam. Et gemit: Domine, Domine, accipe spiritum meum, nam mihi melius mori quam vivere! Quomodo ante Deum me culpa purgarem? Hanc virginem e templo Domini accepi, et virginem non servavi. Quis in domo mea facinus patravit et corripuit virginem?

Et Joseph de pera se attollens in quam se ejecerat, dixit Mariae: Vir-



The Third Chapter.



JOSEPH, who had worked in Capharnaum as a carpenter for six months, returned to his house. And he saw that Mary was with child. And he moaned, Lord, Lord, receive my spirit; for it is better for me to die than to live! How may I purge myself of sin before God? I received this virgin out of the temple of the Lord, and I have not kept her a virgin. Who in my house hath committed the crime and sullied the virgin?

And Joseph, rising up from the sack on which he had thrown himself,

go tanti pretii oculis Domini, quae cibum accipiebas e manibus angelorum, cur isto modo egisti?

Tamen virgines quae cum Maria erant: Scimus nullus cognovit illam; nam a Deo servata fuit nec domo exiit. Ipsa Maria plorans: Munda sum, nec hominem cognovi. Et Joseph dixit eae: Quomodo evenit ut gravis sis? Maria respondit: Vivat Dominus Deus meus! nescio quomodo istud factum est.

Hoc audiens Joseph in animo volvebat an Mariam dimitteret. At

said unto Mary, Virgin of so great worth in the eyes of the Lord, that thou hast received thy food out of the hands of the angels, why hast thou conducted thyself after this fashion?

But the virgins who were with Mary said, We are certain that no man hath known her; for she has been kept of God, and she hath not gone forth out of the house. Mary herself said wailing, I am clean, and have known no man. And Joseph said unto her, How is it come to pass that thou art with child? Mary made answer, As the Lord my God liveth, I know not how this thing hath been done.

Hearing this, Joseph debated in his mind whether he should put Mary

## *Evangelium Infantiae*

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vox dulcissima: Ecce Patre et Spiritu Sancto volentibus in ventre Mariae conceptus fui, aeternus Deus, salvator gentium et redemptor peccatorum mundi.

Et vox erat partus in materna virgine. Et in eodem tempore per silvas terrae et per desertos montes, omnes in integro ovo cecinerunt implumes aviculi et omnes in lateribus leaenarum fremuerunt suaviter catuli.

Tunc Joseph dixit Mariae: Pecavi, nam ad te adjunxi suspicionem.

away. But a very soft voice was heard saying, Lo, by the will of the Father and of the Holy Ghost I have been conceived in Mary's womb, Eternal God, Saviour of the Nations and Redeemer of the sins of the world.

And it was the voice of the young child within the virgin mother. And at the same time, through the forests of the earth and through the desert mountains, all the featherless little birds in the unbroken eggssangaloud, and within the flanks of the lionesses all the cubs roared sweetly.

Then Joseph said unto Mary, I have sinned, for I have cast suspicion upon thee. And after these things,

Et postea nunquam ad sponsam virginem inaccessit nisi sicut aram ventrem gravidum salutaret, in quo Deus se hominem faciebat.

## *The Childhood of Christ*

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never did he draw nigh unto his virgin wife without saluting, like an altar, the pregnant womb in which God was making himself man.

Caput Quartum.

**I**N eo tempore, jussit Augustus imperator unumquemque inscribi in publicis tabulis natalis civitatis; et cum filiis suis et Maria Joseph profectus est Bethleem. Et asinam straverat et Maria in asina sedebat.

Joseph, respiciens, vidit Mariam dolentem et ait: Forte quod in illa est vexat illam. Sed, iterum respiciens, vidit Mariam ridentem et ait: Cur modo doles nunc rides, Maria? Maria respondit: Quia oculis duos



**The Fourth Chapter.**

**A**T that time the Emperor Augustus decreed that every man should be inscribed in the public archives of his native city; and Joseph, with his sons and with Mary, went forth to Bethlehem. And he had saddled an ass, and Mary was seated upon the ass.

Joseph looking back, saw Mary grieving, and said, Perchance that which is within her grieveth her. But looking back once more, he saw Mary laughing, and said, How is it that thou dost grieve and again laugh, Mary? Mary answered: Because I

video populos, unum lacrymosum et gementem, alterum laetantem et in gaudio exultantem. Joseph dixit eae: Sede in asina, nec supervacua emitte verba.

Tunc aquila quae caelum transvolabat stetit alis apertis, et dixit Joseph: Cur supervacuum existimas quod Maria emittit de hisce duobus populis? Populum Israël lacrymosum vidit quia a Deo Domino suo secessit et Gentilium populum gaudentem quia Deo Domino suo propinquavit sicut patribus vestris promissum est Abraham, Isaac, Jacob, et tempus advenit ubi benedictio in fa-

## *The Childhood of Christ*

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see with mine eyes two peoples, one weeping and sighing, the other making merry and exulting in joy. Joseph said to her, Sit still upon the ass, and utter not empty words.

Then an eagle that was flying across the sky stopped, with outstretched wings, and said to Joseph, Why deemest thou empty what Mary hath uttered concerning these two peoples? The people Israel she saw weeping because they have departed from God their Lord, and the people of the Gentiles rejoicing, because they have drawn nigh to the Lord their God, as was promised to your fathers, Abraham, Isaac, Jacob: and the time cometh when His

milia Abraham se extendet in omnes gentes. Et aquila involavit ad divum solem.

Sed Maria dixit Joseph: Submove me ab asina, quod est in me nimis urget. Et Joseph submovit illam ab asina et dixit: Quo te adducam, nam desertus est Elocus? t adduxit Mariam in speluncam tenebrosissimam in quam lumen coeli nunquam ingressum est. Et Mariae filium suum reliquit ut custodiret illam, et Bethleem petiit quaerens obstetricem.

Et incedens vidit sistentem polum et fixas in aere nubes et stantes in

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blessing upon the tribe of Abraham shall stretch forth over all nations. And the eagle flew away to the divine sun.

But Mary said to Joseph, Lift me down from the ass: that which is within me distresseth me greatly. And Joseph lifted her from the ass, and said, Whither shall I lead thee; for this place is desert? And he led Mary into a very shadowy cave into which the light of heaven had never entered. And he left his son with Mary to watch over, and he sought Bethlehem, asking for a midwife.

And as he went, he saw the pole-star stopped, and the clouds fixed in

## *Evangelium Infantiae*

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coelo aves; et ventus tacebat. Postea in terram lumina vertens, vidit ollam pulpamentis plenam et opifices sedentes, quorum manus in olla erant; sed jamjam manducaturi non manducabant et manibus extensis nihil capiebant, et omnes ad coelum oculos tenebant. Nec oves in campis vadebant, sed manebant immotae; et, cum pastores super torpescentem gregem sublevabant pedum, manus eorum non se demittebant; et apud flumen Joseph vidit hircos quorum barba aquam tangebant, at non bibebant hirci. Nam coelum et terra et omnes viventes expectabant.

the air, and the birds motionless in the sky; and the wind held its peace. Thereafter, turning his eyes to the earth, he saw a bowl full of meats, and laborers sitting whose hands were in the bowl, but on the point of eating, they did not eat; and with their outstretched hands they took nothing, and all kept their eyes toward Heaven; and in the fields the sheep wandered not, but remained motionless; and when the shepherds raised their staves over the dozing herd, their hands did not fall; and at a river, Joseph saw rams whose beards touched the water, but the rams drank not. For heaven and earth and all living things were waiting.

Joseph regressus est ad speluncam, et cum eo veniebant duae obstetrices, una nomine Zelemi, altera nomine Salome. Et tota spelunca caelesti lumine splendebat, nam Maria jam genuerat puerum, et volitantes angeli stellas et rosas effundebant in sinum Mariae in quo ridebat mirabilis infans. Et stella ingens, a vespere usque ad mane, splendebat super speluncam; cujus magnitudo nunquam visa fuerat ab origine mundi.



Joseph returned to the cave; and with him came two midwives, one Zalemi by name, and the other Salome. And the whole cave was resplendant with heavenly light; for Mary had already brought forth the boy, and flying angels scattered stars and roses on Mary's breast where the wondrous child lay laughing. And a burning star shone over the cave, from evening even unto morning; and never since the beginning of the world had so great a star been seen.

Caput Quintum.



T ridebat divus puer in ulnis  
Mariae, et adorabant angeli,  
et pastores venere qui testas  
lactis portabant et florum herbarum-  
que fasciculos; et dixerunt: Ecce  
agnus novellus, qui pastores mittet  
in pascua salutis.

Et numerosus tumultus circa speluncam sonavit, sicut camelorum et servorum agitantium arma et saltatorum qui sufflant in tubas et sistrant vel cymbalizant. Nam ex ultimo

**The Fifth Chapter.**

**A**ND the divine boy lay laughing in Mary's arms; and the angels worshipped him; and there came shepherds carrying pots of milk and bunches of flowers and of herbs; and they said, Lo, the newborn lamb that shall lead the shepherds into the pastures of salvation!

And around the cave resounded a numerous tumult, as of camels and of servants shaking weapons and bells, and of dancers who blow in trumpets and play on sistrums or cymbals. For forth from the farthest Orient the

Oriente orientes, accurrebant reges  
Magi quos duxit sideris signum.

Et interrogabant: Ubi rex qui  
nobis natus est, ut eum adoremus?  
Et divae Mariae munera obtulerunt,  
unus auri, alius thuris, et myrrhae ter-  
tius; sed unigenito dabant pupas se-  
rico vestitas et minimas diadematum  
imagines sceptraque minuta et thro-  
nos exiguos, ut eis crepundiis gaude-  
ret infans hominum dominus et  
diadematum, sceptrorum throno-  
rumque debellator.

royal Magi were hastening, led by the sign of the star.

And they asked: Where is the king who is born to us, that we may worship him? And to the divine Mary they offered gifts, one of gold, another of frankincense, and the third of myrrh; but to the only begotten Son they gave dolls arrayed in silk, and very small images of diadems, and little sceptres and tiny thrones, that the child, lord of men and subduer of sceptres and thrones, might delight in these playthings.

Caput Sextum.



ATTAMEN, cum rex Herodes audivit Filium Dei regem Judaeorum natum esse in spelunca apud Bethleem, jussit ut interficerentur omnes novelli masculi in Bethleem et in vicinis. At Angelus Domini in somno Joseph apparuit, dicens: Accipe Mariam et Jesum et trans desertum abi ad terram Aegypti. Et profecti sunt.

Advenerunt paulo ante noctem in locum intra duos montes, quem solis furibus dicebant hospitem; et cum

**The Sixth Chapter.**

**N**EVERTHELESS, when Herod the king heard that the Son of God, King of the Jews, was born in a cave at Bethlehem, he decreed that all newly born men-children, in Bethlehem and round about, should be slain. But the angel of the Lord appeared to Joseph in his sleep, saying, Take Mary and Jesus, and flee across the desert into the land of Egypt. And they departed.

A little before night they came to a place, between two mountains, which men said was hospitable to robbers only. And there was a virgin with

## *Evangelium Infantiae*

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Maria in asina sedente et in sinu filium ferente, una virgo erat, et cum Joseph qui pedibus ibat tres juvenes erant.

Intremuerunt peregrini propter famosum locum intra montes et dubitabant an iter in tenebris sequerentur. Tunc loquens Infans: Ne timeatis, nam contra fures nobis erit comitatus fortior regum praesidio. Et, in brachiis Virginis, puerili voce et labiis vix agitatis, imitatus est levem garritum hirundinis quae hirundines ut veniant appellat.

Non venerunt aviculi, sed e mon-



## *The Childhood of Christ*

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Mary, who, seated upon an ass, was holding the little Son at her breast; and with Joseph, who went on foot, there were three young men.

The wayfarers trembled because of this ill-famed place between the mountains, and they knew not whether they should continue their journey in the darkness. Then the child spake, saying, Be not afraid, for against robbers we shall have an escort stronger than a King's guard. And in his childish voice, and with lips hardly moving, he imitated, in the Virgin's arms, the light note of swans calling other swans to draw near.

No birds drew near; but forth

tium speluncis et nigris sentibus orti, et latrantes et frementes et atrocem gulam aperientes, lupi, leones draconesque qui oculis flammam ejiciebant. Et tremuerant Joseph et Maria et juvenes qui cum eo erant et virgo qui cum ea erat. Sed bestiis arrisit Infans et dixit illis: Adorate Dominum Coeli, qui estis in terra, lupi, leones draconesque.

Et adoraverunt illum. Et intra montes sequebantur peregrinos ne fures eos vexarent, et intermiscebantur amici bovis et asinis et ovibus etiam quos Maria et Joseph secum

from mountain caves and black paths, barking and roaring and opening their frightful mouths, came wolves, lions and dragons, that darted flames from their eyes. And Joseph and Mary quaked, and the young men that were with him, and the virgin that was with her. But the child smiled upon the beasts, and said to them, Worship the Lord of Heaven, ye wolves, lions, and dragons that are upon earth.

And they worshipped him. And they followed the wayfarers between the mountains, lest robbers should vex them; and they mingled in friendly wise with the cows and the asses and the sheep also, which Joseph and Mary had led forth with them out of their

e terra patriae adduxerant; nec nocebant feroces teneris et lea ubera prae-buit agnellae cujus mater propter viae laborem occiderat.

Hoc modo perfectum est quod propheta nuntiaverat: Lupi pascent in agnorum pascuis; bos et leo ejusdem coenae socii erunt.

Vero, tertio die itineris, Maria languebat in deserto propter majorem solis ardorem, et aspiciens palmam, dixit Joseph: Sistamus, homo, si placet, sub illius arboris umbra. Joseph duxit illam sub umbram et, ex asina descensa, Maria, sedens in herbis,

own country; and the wild beasts did no hurt to the tender ones, and a lioness offered her teats to a lamb whose mother had died from the pains of the road.

Thus was fulfilled what the prophet had made known: Wolves shall browse in the sheep's pastures: the ox and the lion shall sup together.

Now, on the third day of their journey, Mary languished in the desert because of the sun's extreme heat; and seeing a palm, she said to Joseph, If it please thee, husband, let us halt in the shadow of this tree. Joseph led her into the shadow; and when she had come down from the ass, and was seated on the ground, Mary saw the

aspexit palmae culmen quod fructibus grave erat et ait: Utinam unum e fructibus illis manducare possem! At Joseph: Cur, irgo, talia locuta es, cum istius palmae in alto aere rami vacillant? Mihi est urgentior cura, nam nec in vasibus nec in utribus manet aquae gutta et nescio quomodo se explebitur sitis nostra.

Haec audiens Jesus infans qui in sinu Virginis Mariae ridebat, locutus est palmae: Arbor, incurva ramos et fructibus tuis satia matrem meam.

Statim palma incurvavit culmen suum usque ad Mariae pedes; et omnes manducaverunt fructus. At palma

top of the palm heavy with fruit, and she said, Would that I might eat of one of those fruits. But Joseph asked of her, Why, Virgin, dost thou say such things, when the branches of that palm wave high in the air? I have a more pressing trouble, for neither in the pitchers nor in the skins is a drop of water left, and I know not how our thirst may be quenched.

Hearing these things, the child Jesus, who lay laughing on the Virgin Mary's breast, said to the palm, Bend down thy branches, tree, and content my mother with thy fruits.

Straightway the palm bent down its top even unto Mary's feet; and all ate of its fruit. But the palm re-

incurvata manebat, exspectans, ut se erigeret, vocem Domini.

Et Jesus: Subleva te, palma, et socia esto mearum arborum quae sunt in Paradiso patris mei; sed e radicibus tuis surgat fons in terra abscondita ut aqua sit nobis qua nostra sitis expleatur. Et se levavit palma, et, se solo evellens, evolavit, ramis sicut alis extensis, ad Coelum Domini. Et ex cavis ubi fuere radices exsilierunt et fluerunt fontes quorum aqua clarior erat liquido adamante et dulcior melle monticularum apium.



mained bent, waiting for the voice of the Lord before raising itself up.

And Jesus said, Lift thyself up, palm, and be a companion to my trees which are in my Father's Paradise; but from thy roots let a spring, hidden in the earth, flow forth, that we may have water wherewith our thirst may be quenched. And the palm lifted itself up, and tore itself from the soil, and with its branches spread like wings, flew away to the Lord's heaven. And from the hollow where the roots had been, springs leapt forth and flowed; and their water was clearer than liquid diamonds, and sweeter than the honey of mountain bees.

Caput Septimum.

**P**OSTEA ingressi sunt in urbem famosissimam divitiis incolarum et palatiorum splendore. Et Infante volente, lupi, leones draconesque per desertum evasere ne cives terrerent; nam magna pars ignorant quantum sit dulcitudinis in ferarum animis.

Et in hacce civitate erat eo tempore aliqua mulier daemoniaca, quam fugiebant pueri, feminae homines etiamque. Olim cum, nocte ascendente, aquam hauriebat e puteo

## The Seventh Chapter.

**A**FTER these things they entered into a city very famous for the riches of its inhabitants and the splendor of its palaces. And by the Child's will, the wolves, lions and dragons fled away through the desert, lest they should frighten the citizens; for many know not how much gentleness dwells in the souls of wild beasts.

And at that time there was in the city a certain woman possessed of a devil; and boys and women fled from her, and men also. Once while at twilight she was drawing water from her

horti, nomini Domini maledixerat quia situlus de manibus ceciderat; et malus Spiritus in eam sese immiserat per os apertum; et nunc furiosa vagabatur per urbem, clamans, brachia torquens, crinibus erectis, et nudam carnem propriis dentibus lacerans.

Nec in domo habitabat, et vinculis evadebat, et per vias errabat et nunquam sedebat, nisi in coemeteriis super petram sepulturarum; et nonnulli viderunt eam sub luna juxta tumulos violatos sese pascentem tabe quae inhaeret recentium mortuorum ossibus.

garden well, she had blasphemed the name of the Lord, because the pail had slipped from her hands; and an evil spirit had dashed into her by her open mouth; and now, with hair on end, she roved furiously through the city, crying aloud, waving her arms, and tearing her bare flesh with her own teeth.

And she dwelt not in any house; and she escaped from chains, and wandered through the streets, and never rested, save on tombstones in graveyards; and some saw her by moonlight, near violated tombs, sitting herself with the foulness which clings to the bones of men not long dead.

## *Evangelium Infantiae*

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Cum istam daemoniacam vidisset, Virgo Maria miserta est et filio dixit: Quoniam bestias montium subjicis, filiule mi, cur non istam daemoniacam mulierem placares? Et subrisit Jesus dicens: Fiat voluntas tua, virgo mater; voca vesanam feminam et me tenerum in ejus brachia impone ut sanescat. At mater tremuit. Tunc Jesus: Dolorosa Dei genitrix, innumerabilia mala propter me tibi promissa sunt; et flebis et lugebis et videbis crucifixum corpus

When she had seen this woman possessed of a devil, the Virgin Mary took pity on her, and said to her son, Since thou makest the beasts of the mountain subject to thee, my little son, why dost thou not pacify this woman possessed of a devil? And Jesus smiled, saying, Thy will be done, Virgin Mother; call this wild woman, and tender as I am, place me in her arms, that she may be healed. But his mother trembled. Then said Jesus, Sorrowful mother of God, numberless ills are promised thee because of me; and thou shalt weep and mourn, and this body born of thee, thou shalt see crucified. Become acquainted already with peril

## *Evangelium Infantiae*

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nati tui; jam periculum et terrorem  
et tristitiam disce, mater mea!

Et filiolo obedivit Maria Virgo.  
In furiosae brachia daemoniaca In-  
fantem imposuit pallida et tremens.  
Et mulier Jesum corripuit sicut tigris  
orygem et gaudens fremebat. At  
parvis digitis Jesus daemoniaca  
frontem blanditus est et basio oculos  
ejus lente delibavit.

Statim furiosa subrisit infanti et  
pax erat in illa et ex ore operto ut  
Dominum laudaret evasit malus  
spiritus in-formae porci aligeri, et



and with terror and with anguish, my mother!

And the Virgin Mary obeyed her little son. Pale and trembling, she placed the Child in the wild arms of the woman possessed of a devil. And the woman seized on Jesus as a tiger on a gazelle, and she roared rejoicing. And Jesus with his little fingers caressed the forehead of the woman possessed of a devil, and slowly he touched her eyes with a kiss.

Straightway the furious woman smiled on the Child, and within her was peace; and from her mouth, as she opened it to praise the Lord, the evil spirit escaped in the shape of a

clamabat: Vae mihi! Vae mihi propter te, Maria, et propter filium tuum.

Attamen salvata mulier rediit in domum suam et vestes induit et dicebat civibus: Filius Dei a me daemonem evulsit sicut hortulanus e solo malam herbam rejicit; et flos salutis in me floret dulcis et aeternus.

Quod audientes, veniebant ad puerum daemoniaci et infirmi et paralytici ut sani fierent. At puer respondebat: Quoniam, Filius Dei, infans sum adhuc, matri obedio et

winged pig, and it cried out, Woe is me, woe is me, Mary, because of thee and of thy Son!

Nevertheless the woman that was saved returned into her house, and put on her garments, and said to the citizens, The Son of God hath torn the demon from out of me as a gardener casts out weeds from the soil; and the flower of salvation blooms within me, sweet and eternal.

And hearing this thing, men possessed of devils, and the halt, and the stricken came to the Boy to be made whole. But the Boy answered, Since I, the Son of God, am as yet a child, I am obedient to my mother, and I

sanabo quos volet sanatos esse. Et omnes sanabantur, nam bona Virgo volebat.

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## *The Childhood of Christ*

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will make whole those whom she wills shall be made whole. And all were made whole, for the kind Virgin willed it.

Caput Octavum.



ET fama erat per totam gentem divi infantis qui aegros sanabat et daemones libebat; et advenerunt Jesus et Maria cum Joseph in urbe vicina in qua cives festum agitabant propter nuptias regis. Nam puellam divitissimam et venustissimam rex uxorem elegerat. Et illam vehementer diligebat. At cum ad thalamum eam duxisset et cum illa loqui coepisset, ut mos est amantium, sponsa sponso non



ET STATIM MUTA LOCUTA EST.



AND STRAIGHTWAY THE DUMB SPAKE.



**The Eighth Chapter.**

**A**ND the fame of the Divine Child who healed the sick and delivered them that were possessed of devils went forth through the whole nation; and Jesus and Mary, with Joseph, came to a neighboring city where the citizens were holding a feast because of their King's wedding. For the King had chosen as his wife a very rich and beautiful maiden, and was greatly inclined toward her. But when he had led her to the bed-chamber and had begun to talk with her after the manner of lovers, the wife made no

respondit quia muta facta erat. Et rex sese conflictabat quod sibi caram vocem non licebat audire; et maleficio daemonis muta erat uxor.

Vero mulier serva dixit regi: Cur non Jesum infantem Dei filium ad te vocas ut sanet uxorem tuam? Et placuit regi Jesum vocare; et vocatus apparuit infans in ulnis Mariae. At eum videns, rex flebiliter risit: Quomodo isto puello tenero in sinu matris fortes propellere fas esset daemones, et qua potestate verbum mutis daret?

## *The Childhood of Christ*

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answer to her husband, for she had been struck dumb. And the King was greatly troubled because he might not hear her beloved voice; and it was through an ill deed of the devil that his spouse was dumb.

Now, a serving woman said to the King, Why dost thou not call unto thee the child Jesus, Son of God, to make thy wife whole? And it pleased the King to call Jesus; and the Child, when he was called, appeared in Mary's arms. But seeing him, the King mocked mournfully, How should it be possible for this tender child at his mother's breast to drive out strong devils: and by what power should he give speech to the dumb?

## *Evangelium Infantiae*

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Apud thalamum autem aviarium erat in quo volitabant pipilabantque multi aviculi; et cum ad eos Jesus dextram porrexisset, aviculi statim, vocem humanam mittentes, coeperunt canere laudes miraculosi infantis, dicentes: Ecce filium Dei animarum aucupem, qui animas capit ut ex aviario peccati ad salutem evolent!

Et Jesus regi locutus est: Nonne mutis vocem reddet qui verbum dedit avibus?

Tunc rex credidit in illum; et Jesus: Dic quod verbum primo ex

Near the bedroom, moreover, was a bird-cage wherein many small birds were flying and chirping; and when Jesus stretched out unto them his right hand, the birds, giving utterance straightway with human voices, began to sing the praises of the miraculous child, saying, Behold the Son of God, snarer of souls, who taketh souls that they may fly from the cage of sin unto salvation!

And Jesus said to the King, Shall He not give back utterance to the dumb, who hath given speech to birds?

Then the King believed in him: and Jesus said, Speak, What word chooseth thou to hear first from thy

ore uxoris audire optes? Rex respondit: Quod verbum e carissimo ore conjugis primo audire optarem, nisi nomen meum amatorie prolatum? At divus infans ira incensus: Vae tibi qui nomen Domini patris mei ex muto ore primo audire non optavisti! Et muta manebit conjux nec unquam tibi amatorie loquetur. Et frustra rex flevit, manus supplices porrigens, et oculi infantis flammæ fulgure terribiliores ejiciebant; et erat sub tecto sicut incendium.

At Virgo Maria flentis miserta:

wife's mouth? The King answered, What word should I choose to hear first from my spouse's very dear mouth saving my own name uttered lovingly? But the Divine Child, burning with anger, answered him, Woe unto thee who didst not choose to hear first from the mouth of the dumb, the name of the Lord my Father! And dumb shall thy wife remain, nor shall she ever talk lovingly to thee. And the King wept in vain, stretching out his hands in supplication; and the Child's eyes shot out flames more terrible than lighting; and beneath the roof it was as if there were fire.

But the Virgin Mary, taking pity

Cur, filiule, tantam iram contra huncce hominem ostendis? mos est amantium amatorium verbum uxoris qualicumque verbo anteponere; et subrisit eis Dominus misericors. Et Jesus: Fiat voluntas tua, mater, in qua est cor dulce. Et statim muta locuta est, dicens nomen conjugis.

Et in scalis regiae domus, servi et servae qui sequebantur Jesum in bracchiis Mariae discedentem, inter se dicebant: Ecce filium Domini Dei quo sponsae amatoria verba profereunt in thalamo nuptiarum.



on him that wept, asked, Why little son, showest thou such anger against this man? It is the wont of lovers to prefer a loving word from their wives to all other words whatsoever; and our merciful Lord smiles upon them. And Jesus answered, Thy will be done, mother, whose heart is gentle. And straightway the dumb spake, saying her husband's name.

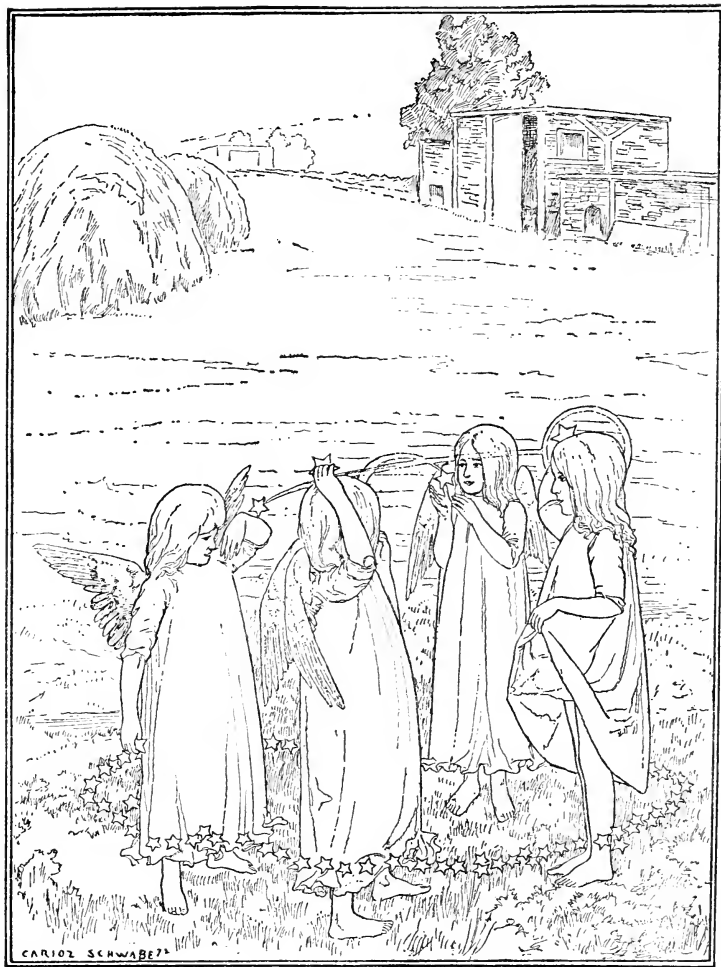
And on the stairways of the royal dwelling, the men-servants and the maid-servants, who followed Jesus as he went down in Mary's arms, said among themselves, Lo, the Son of the Lord God, through whom wives pronounce loving words in the wedding bed-chamber!

Caput Nonum.

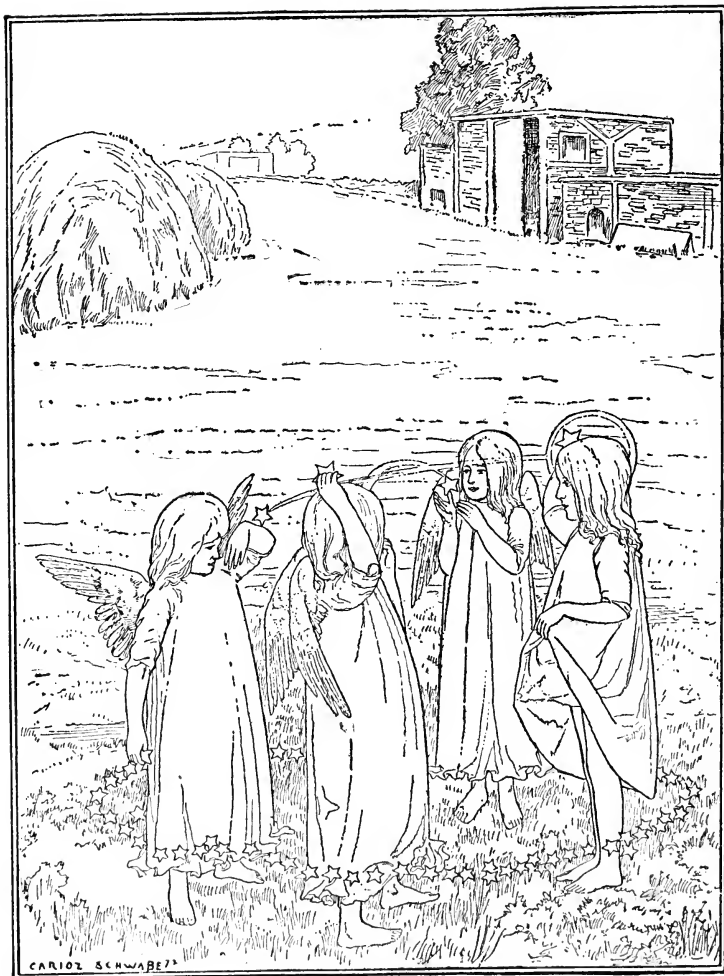


PERSAEPE, dum vel in her-  
bis viae vel sub hospitali  
tecto agricolae vel in regum  
palatiis dormitabant Maria et Joseph,  
non dormitabat Jesus infans; et de  
gremio matris sese amotens, per  
campos aut sylvas ibat, oblectatus  
nunc luce cicendularum intra folia,  
nunc lusciniolarum cantu, nunc fon-  
tis susurro in rupe decliva.

Et quadam nocte sub luna sede-  
bat; et tres angeli e coelo descende-



ALTER ALTERO SICUT PILAS SIDERA JACIEBAT.



CARLOS SCHWABE

ONE TO ANOTHER THEY THREW, LIKE BALLS, THE  
STARS OF THE FIRMAMENT.

The Ninth Chapter.

**U**ERY often, while Mary and Joseph were sleeping either in the grass on the road, or under the roof of an hospitable farmer, or in the palaces of kings, the Child Jesus did not sleep; and leaving his mother's lap, went through the fields or the woods, delighted, now by the light of the fire-flies among the leaves, now by the song of the nightingales, now by the murmur of waters on a steep rock.

And on a certain night he sat beneath the moon; and three angels came down from heaven; and they

runt; et cum Jesu infante, infantes ipsi, loquebantur et jocabantur ut mos est puellorum.

At eis crepundia erant quae non sunt terrestrium filiolis; nam alter altero sicut pilas sidera jaciebat quae e firmamento attulerant angeli aut sese quatuor manibus apprehendentes salatorium orbem vertebant; aut jocum agebant plumas angelicarum alarum numerare, et pretium joci, numerante Jesu, erat cui nullam plumam in iteribus per cœlos aut stellarum flamma cesserat aut amiserat ventis abyssi.

At inter jocos Jesus interrogans:

themselves children, they talked and played with the Child Jesus after the manner of young children.

But they had playthings which the little sons of men have not; for one to another they threw, like balls, stars which the angels had brought from the firmament; or taking each other all four by the hand, they turned in a dancing circle; or they played the game of counting the feathers in their angelic wings; and when Jesus counted, the prize in the game was his, who on his journey through the heavens had burnt in the flame of the stars, or dropped in the winds of the abyss, no single feather.

But between the games Jesus asked

Quomodo Pater meus dum in me partitus et totus humane puerascit, in regno coeli mecum toto et partito divine viget? Et qualem sortem coelestium et terrestrium in Filio humanus, in Patre divinus, cogitat aeternus in duobus Spiritus sanctus? At, modo ludi, ita loquebatur; sciebat enim aeternae quodcumque fuit erat etique Pater, Filius et Spiritus in uno.

Et docebat angelos: Regnabat olim in longinqua regione rex potens sapiensque cui providentissimus minister erat et dilectissimus filius. Et filius abiit ut per gentes longe



them, While my father, divided and yet whole, waxeth humanly in me a boy, how, one and yet divided, can He flourish with me divinely in the kingdom of heaven? And what fate for things celestial and terrestrial doth the Holy Ghost, human in the Son, divine in the Father, meditate in both eternal? But it was in sport that he so spake; for Father, Son, and Holy Ghost in one, He knew eternally whatever had been, was, and shall be.

And he taught the angels, saying, There reigned once, in a far country, a wise and mighty King who had a minister of great foresight and a very dear son. And the son went forth to journey far and wide among

lateque peregrinaretur. Et dicebant regis amici: Sine dubio magna tristitia torquetur genitor quoniam unigenitus abiit et nescimus qua ratione illi permisit iter. At pater non dolebat splendens in pace gloriae suae et juxta thronum providens minister sedebat contentus. Et terris ubi filius peregrinabatur venerunt nuntii tristiores casus nuntiantes; inops et infirmis divitibus praepotentibusque invisus languebat sicut per inimicos natus regis; et soli ei coenam offerebant qui panem vix habebant et soli

the nations. And the King's friends said, Without doubt the father will be tormented with grief because his his only begotten son hath gone hence, and we know not for what reason he hath granted him this journey. Yet the father mourned not, resplendent in his glory's peace. And hard by his throne the minister of great foresight sat well contented. And from the lands where his son was journeying came messengers, bearing grievous news; poor and weak, hateful to the rich and most mighty, the King's son was languishing as if among enemies; and those only offered him meat who hardly had bread; and those

ei hospitium praebebant quibus domus sine tecto erat, et soli eum defendebant qui nemine defendebantur. Regis amici dicebant: Mala res regi nuntiantur. At pater non dolebat, splendens in pace gloriae suae et juxta thronum providens minister sedebat contentus. Et terris ubi filius peregrinabatur venerunt nuntii tristiores casus nuntiantes. Judices sicut furem et maleficum filium regis condemnaverant, et in carcerem ejecerant, et ab ipsis desertus qui nuper eum amabant sequebanturque, nihil habebat nisi mortem

only proffered him hospitality whose houses were roofless; and those only defended him who by no man were defended. The King's friends said, Ill tidings are brought to the King. Yet the father mourned not, resplendent in his glory's peace; and hard by his throne the minister of great foresight sat well contented. And from the lands where the son was journeying came messengers bringing more grievous news. Judges had condemned the King's son as a robber and evil doer, and had thrown him into prison; and abandoned by even those that had lately loved and followed him, he had naught to hope for saving death.

quod speraret. Regis amici dixerunt: Res peiores regi nuntiantur. At pater non dolebat, splendens in pace gloriae suae, et juxta thronum providens minister sedebat contentus. Et terris ubi filius peregrinabatur venerunt nuntii tristissimos casus nuntiantes. Regis filius, virgis verberatus et lapidibus, per clamores populi, omnibus cruciatibus laceratus, ultima tandem supplicia subiverat. Regis amici dixerunt: Pessimae res regi nuntiantur. At pater in sublimitate gloriae suae gaudebat et exultabat, et providens minister cum magnificis verbis celebrabat sortem expletam.

## *The Childhood of Christ*

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The King's friends said, More evil tidings are brought to the King. Yet the father mourned not, resplendent in his glory's peace; and hard by his throne the minister of great foresight sat well contented. And from the lands where the son was journeying, came messengers bearing most grievous news. The King's son, smitten with wands and with stones and torn by all torments, had suffered the final punishment. The King's friends said, Most evil tidings are brought to the King. Yet the father rejoiced and exulted in the sublimity of his glory, and the minister of great foresight celebrated, in magnificent words, the fulfilment

Et inter se regni incolae: Nonne sunt insani qui talibus calamitatibus tanta intemperantia laetantur? Sed die nova e terris ubi late et longe peregrinatus erat rediit filius, et aureum diadema erat in fronte ejus. Et purpura ornabat illum et sceptrum pretiosissimis gemmis factum per aera attollebat, et cum filio veniebant cantantes et saltantes, et laudes suas furiose clamantes, omnes totius orbis principes et potentes et divites et servi et pauperes etiam et cuncti viventes a filio adducti ingrediebantur in regnum patris.



of fate. And the inhabitants of the kingdom said one to another, Are they not mad, who so immoderately rejoice in such calamities? But on the morrow the son came again from the lands where he had journeyed far and wide, and upon his brow was a diadem of gold. And he was adorned with purple, and he held in the air a scepter made of very precious stones; and singing and dancing and furiously crying aloud his praise there came with the son all the princes of the whole world, and the mighty and the rich and the slaves and the poor also; and all men living, led by the son, entered into the father's kingdom.

## *Evangelium Infantiae*

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Et Jesus infans dixit angelis: Rex potens sapiensque Pater meus est qui est in coelis et providens minister Spiritus sanctus est. Et Patris sum Filius qui morte resurgens omnes gentes in regnum coeli congregabo.

Et Jesus angelique jocos repetierunt, et alter altero sicut pilas jaciebat sidera firmamenti.

And the Child Jesus said to the angels, The wise and mighty King is my Father which is in heaven, and the minister of great foresight is the Holy Ghost. And the Father's Son am I, who, in rising again from death, shall gather all nations together into the kingdom of heaven.

And Jesus and the angels began again their games; and they threw one to another, like balls, the stars of the firmament.

Caput Decimum.

**E**T venierunt peregrini ad sycomorum quae nunc Matarea dictur; et totus circa arborem vacuus erat campus; nec messes nec flores in hocce loco terra afferebat.

At cum ad sycomorum incederunt Maria et Jesus quos Joseph sequebatur, sol ardebat nimium; divus puer in arena recubuit, sudans propter nimium solis ardorem; odorans humor fluebat a membris dormientis; et nunc illa regio balsamis abundat, gratia sudoris Nostri Domini Dei.

**The Tenth Chapter.**

**A**ND the travellers came unto a sycamore which now is called Matarea; and about the tree the whole field was barren; in this place the earth bore neither harvests nor flowers.


But as Mary and Jesus, whom Joseph was following, drew nigh unto the sycamore, the sun was exceeding hot. The Divine Boy lay down upon the sand, sweating because of the sun's exceeding heat. As he slept, a perfumed humor flowed from his limbs; and now that region abounds in balsam, thanks to the sweat of Our Lord God.

Caput Undecimum.

**P**ROXIMA die, e isto loco abierunt; cum iis erat puella, quam Jesus lepra sanaverat; in vicinia civitatis viderunt tres mulieres, quae in sepulchrum lacrymas multas profundebant.

Aspiciens eas, Maria dixit puellae: Roga mulierum nomen et doloris causam. Interroganti non respondere at interrogaverunt ipsae dicentes: Qui estis alienigeni? et unde et quo? Nam dies jam cecidit et nox fit.

**The Eleventh Chapter.**

HE next day they departed from that place. With them was a maiden whom Jesus had healed of leprosy. In the neighborhood of the city they saw three women shedding many tears in a sepulchre.

Perceiving them, Mary said to the maiden, Ask the women's name and the cause of their grief. When she questioned them they made no answer, but themselves asked questions, saying, Who are ye, strangers, and whence come ye, and whither do ye go? For the day hath died

Puella respondit: Peregrinos videtis et quaerimus deversorium ut in tuto pernoctemus. Illae autem: Nobiscum venite et pernoctate apud nos.

Peregrini secuti sunt mulieres, et ingressi sunt in domum novam, spatiosam et diversis supellectilibus ornata; et cum intrasset puella in cubiculum mulierum, illae adhuc dolebant flebantque. Et apud eas stabat mulus aureo operimento obtectus et tintinnabulis ornatus; et pabulum prope eum in faliscis argenti et eboris spragebatur; et mulieres lacrymosae osculabantur mulum.

Tunc puella: O dominae, quam



already, and night draweth nigh. The maiden answered, We are travellers that ye behold, and we seek an hostelry that we may pass the night in safety. Then said they, Come with us, and pass the night among us.

The wayfarers followed the women, and entered into a house, new, spacious and adorned with divers furnishings; and as the maiden entered into the women's chamber, they still grieved and wept. And hard by them stood a mule, covered with a golden saddle-cloth and adorned with bells; and fodder was spread near him in bins of silver and ivory; and the tearful women kissed the mule.

Then said the maiden, Oh my

pulcher apparet iste mulus! Et retulerunt: Mulus quem vides est frater noster, matre nostra natus; pessima incantatrix quam uxorem ducere noluerat, maleficiis experta, formosum juvenem in istam bestiae formam vertit. Et nos causa fraterni amoris lamentamur; et corde tristi ad patris tumultum imus et super tumultum flemus; et deinde, semper flentes, redimus apud fratrem mulum.

Cum puella ista verba audisset: Macte, dominae! nam malo vestro vicinum est remedium; leprosa fui; at quum vidissem hanc Virginem Mariam et hunc Puerum Jesum, cum

ladies, how beautiful is this mule! And they answered, The mule which thou seest is our brother, born of our mother; a most evil enchantress whom he would not take to wife, being practised in ill deeds, hath changed the fair young man into the form of that beast. And we, because of our sisterly love, lament; and with a heavy heart we go to our father's tomb; and thereafter, ever weeping, we return to the mule, our brother.

When the maiden had heard these words, she said to them, Take courage, my ladies! for the cure for your trouble is at hand. I was a leper; but when I saw this Virgin Mary and this Boy Jesus, while the

aqua fluissit super corpus meum, in qua Virgo Puerum laverat, mundata sum.

Tunc mulieres ad Mariam currentes dixerunt: O Maria, domina nostra, miserere servarum tuarum, nam principe orba est nostra familia et non patrem nec fratrem habemus qui prae nobis vel intret vel exeat. Istum mulum vides fratrem nostrum quem in mulum vertit incantatrix. Ergo te precamur ut nostri miserearis. Et Virgo miserta est et posuit Jesum in dorsum muli et dixit: Euh! filiole mi, age novum miraculum et mulus fiat homo qualis ante erat.

Statim in virum rediit et pulcher-

water in which the Virgin had washed the Boy flowed over my body, I was cleansed.

Then running to Mary, the women said, O Mary, our lady, take pity on thy servants; for our family is bereft of its head, and we have no father nor brother to come in or go out before us. Thou seest this mule, our brother, whom an enchantress hath turned into a mule. Therefore we pray thee, take pity on us. And the Virgin took pity on them, and placed Jesus upon the mule's back, and said, Ah! my little son, perform a new miracle, and let the mule be made man, as he was aforetime.

Straightway he turned again into

rimus erat et nulla in illo deformitas.

Et mulieres adorabant Virginem Mariam et brachiis tollentes divum Puerum laetabantur et vociferabant: Beatissimo mater tua, o Jesu Deo nate, salvator mundi! et puellus similis es soli novo qui jam vix oriens tenebras propulsat.

Deinde dixerunt: Quoniam frater noster recuperavit naturalem imaginem, Domino volente, et hacce puella suadente, decet, credimus, fratrem nostrum uxorem hancce puellam ducere.

Et juvenis, puellam uxorem duxit.

## *The Childhood of Christ*

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a man, and he was very fair, and in him was no blemish.

And the women worshipped the Virgin Mary, and bearing in their arms the Divine Boy, they were glad, and cried aloud, Most blessed is thy mother, Jesus, Son of God, Saviour of the world! and thou art a young child like the dawning sun, which, though hardly risen, already driveth away the darkness.

Thereafter they said, Since our brother hath regained his natural semblance by God's will and through this maiden's counsel, we deem it fitting that our brother should take this maiden to wife.

And the young man took the

## *Evangelium Infantiae*

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Et fuerunt usque ad noctem in domo festi cantus et saltationes et nuptialis coena vinis et cibis copiosa. Et divus Puer per laetantes voces, subridens in ulnis Virginis, insusurravit ad aurem ejus: Juvenis, in mulum versus, nemo est nisi populus Israel, usque ad vilem bestiam peccato abjectus, dum leprosa puella gentilium turba erat idolarum cultu immunda; at ego populum Israel in primam innocentiam restituam et gentilium turbam idolis sanabo et conjugaliter laetificabuntur in domo Patris mei.



maiden to wife. And even until night there were songs of holiday in the house, and dances and a marriage supper abounding in wines and meats. And in the midst of glad voices the Divine Boy, smiling in the Virgin's arms, whispered in her ear, The young man, turned into a mule, is none other than the people Israel, brought down by sin even unto a vile beast; the maiden, while a leper, was the crowd of gentiles uncleansed from the service of idols; but I will again establish the people Israel in their first innocence, and the crowd of the gentiles will I heal of their idols, and as husband and wife they shall be glad together in my Father's house.

Caput Duodecimum.

**I**N hacce urbe, vivebant duae mulieres ejusdem hominis sponsae. Et una Sephora vocabatur et alia Kaljufa. Et Kaljufa sterilis detestabatur Sephoram quae filium pepererat. Quodam die Sephora ut farinam quaererat reliquit natum suum prope furnum ardentem et cum rediit vidit puerum in furno. At furnus exstinctus erat ne infanti focus nocerat. Sephora conjectavit inimicam suam istud facinus tentavisse et ad Mariam Virginem accurit et

**The Twelfth Chapter.**

**I**N this city lived two women, wives to the same man. And one was called Sephora and the other Kaljufa. And Kaljufa, who was sterile, hated Sephora who had borne a son. On a certain day Sephora left her child near a burning furnace, that she might go in search of flour; and when she returned she saw the boy in the furnace. But the furnace had gone out, lest the fire should harm the child. Sephora divined that her enemy had essayed this crime, and she ran to the Virgin Mary, and made the thing known

rem nuntiavit. Tunc Virgo: Tace quod actum est, nam tibi metuo pejorem casum nisi taceas.

Post aliquas dies, improba Kaljufa puteum petens ut aquam hauriret vidit filium rivalis jocantem prope puteum et sola corripuit infantem et eum ejecit in puteum et fugit. At quidam caementarii, in huncce locum adventi ut aquam haurirent, viderunt filium Sephorae, qui sedebat intactus in aqua et funibus eum e puteo attraxerunt. Sephora conjectavit inimicam suam istud facinus tentavisse et ad Virginem Mariam accurrit et

to her. Then said the Virgin, Be silent concerning that which hath passed; for I fear for thee a worse chance unless thou art silent.

After a few days the wicked Kaljufa, seeking the well to draw water, saw her rival's son playing near the well; and being alone, she seized the child, and threw him into the well, and fled. But certain masons, who came to that place to draw water, saw Sephora's son sitting unhurt upon the water; and they pulled him out of the water with cords. Sephora divined that her enemy had essayed this crime, and she ran to the Virgin Mary, and made the thing known to her. Then

rem nuntiavit. Tunc Virgo: Tace quod actum est, nam tibi metuo pejorem casum nisi taceas.

Sed, haec audiens Jesus: Qui malum fecit malum patietur; et postera die, Kaljufa ad puteum rediens pedes per funes irretivit et cecidit in puteum et clamati succurrentes viderunt caput ejus petris conquassatum. Et sic prophetae verbum expletum est: Puteum foderunt et terram in altum ejecerunt, at in fossam cecidere quam paraverant.

Tunc Virgo Maria divo Infanti

said the Virgin, Be silent concerning that which hath passed; for I fear a worse chance for thee unless thou art silent.

But hearing these things, Jesus said, He that hath done evil shall suffer evil. And the next day, Kaljufa returning to the well, entangled her feet in the cords, and fell into the well; and those that hurried to her when she cried out saw that her head was crushed against the stones. And thus was fulfilled the word of the prophet: They have digged a well, and thrown up earth on high; but they are fallen into the ditch which they have prepared.

Then said the Virgin Mary to the

locuta est: Cur bonus, filiole mi, hancce mulierem tam severiter punisti? At Jesus: Qui Patre meo maledixit, si paeniteat, absolvebitur; qui fratrem occidit, si paeniteat, absolvebitur; qui fratris uxorem adulteravit, si paeniteat, absolvebitur; qui pecudes aut messes aut pecuniam vicini surripuit, si paeniteat, absolvebitur: at qui puero nocuit sive tantum nocere tentavit, paeniteat vel non paeniteat, non absolvebitur.



## *The Childhood of Christ*

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Divine Child, Being kind, my little boy, why hast thou so severely punished this woman? But Jesus answered, Whoso hath blasphemed my Father, if he repent, shall be forgiven; whoso hath led his brother's wife into adultery, if he repent, shall be forgiven; whoso hath stolen herds or harvests or money from his neighbor, if he repent, shall be forgiven; but whoso hath harmed a child or hath attempted to harm him, whether he repent or repent not, shall not be forgiven.

Caput Tertiumdecimum.

**A**T decebat Puerum jam pati  
qui vir ultra virorum vires  
patieretur; et quadam nocte  
per desertum, bovis et ovibus  
amissis, et utribus aquae vacuis, sub  
arena et vento errabant peregrini.  
Et nox nigra et terribilis erat; et  
fame et siti et afflictione torti geme-  
bant nescientes qui auxiliarentur eos.

In tenebris stabat arbor et Jesus  
dixit: In hanc arborem ascendam  
ut videam si aliquis fenestra vel lon-

**The Thirteenth Chapter.**

**B**UT it was meet that the boy should already suffer who, as a man, was to suffer beyond the power of men; and on a certain night, the cows and sheep being lost, and the skins empty of water, the travellers wandered in sand and wind. And the night was black and terrible; and tormented with hunger and thirst and affliction, they moaned, knowing not who should succor them.

In the darkness stood a tree, and Jesus said, I will climb up into this tree to see whether any window is shin-

ginque vel propinque in umbra luceat. Et in arborem ascendit et Maria divo Infanti: Nonne vides lucere fenestram domi? At Jesus respondit: Solam video noctem. Post momentum Maria rursus ait: Nonne domi fenestram lucere vides? Tunc Jesus retulit: Video minimum lumen longinquissime, at dubito an sit stellae per nubes sive fenestrae.

Et ad lumen perrexerunt. Et lux domi erat, et, cum ante domum adveniere, Joseph pugno januam pul-

ing far or near in the darkness. And he climbed up into the tree, and Mary asked the Divine Child, Dost thou not see the window of a house shining? But Jesus answered, I see the night only. After a moment Mary said once more, Dost thou not see the window of a house shining? Then Jesus made answer, I see an exceeding small light afar off, and I know not whether it be from a star in the clouds or from a window.

And they went forward to the light. And the light was from a house; and when they were come before the house, Joseph smote on the door with his fist; and when the

## *Evangelium Infantiae*

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savit et, janua aperta, quaedam vetula apparuit, lampadem ferens.

Et Maria dixit: Domina, permitte nos in domo tua dormire usque ad solem novum, nam ventus nos lacerat et arena nos ardet et sumus sine tecto nec via, senex et mulier et bimulus infans.

At vetula: Fugite, fugite, miseri, nam conjux meus qui Titus vocatur terribilior et atrocior est omnibus furibus latronibusque; et gaudet occisis peregrinis quos spoliavit. Fugite, fugite, nam stat in coenacula et, si audieret vestram vocem, malum vobis adveniret.

door was opened, there appeared a certain old woman bearing a lamp.

And Mary said, Lady, grant us to sleep in thine house even unto the dawning of the sun; for the wind teareth us and the sand burneth us, and we are without road or shelter—an old man and a woman and a child of two years.

But the old woman answered, Flee, flee, unhappy ones: for my husband, who is called Titus, is more terrible and fierce than all other robbers and thieves, and he rejoiceth over the slain wayfarers that he hath despoiled. Flee, flee; for he standeth in the dining-chamber; and if he hear your voice, harm will come to you.

## *Evangelium Infantiae*

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Et his verbis vix dictis, apparuit ipse Titus, ore niger, crinibus hirsutus, et vociferans sicut leones fremunt et operiens in horrida barba minacem gulam bestiae, et dixit: Fortunatam noctem quae peregrinos istos in meam domum duxit et eos nudabo et eos verberabo, et, si prandium quod me paravit mulier non mihi gratum est, forsane carne illius hominis aut meliore illius virginis famem meam satiabo. Et tremebant peregrini.

At, quum furiosus fur divum Infantem vidisset, venustum et debilem,



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And hardly had she said these words, when Titus himself appeared, black of face, hair on end, and crying out as lions roar, and opening behind his bristling beard the threatening mouth of a beast; and he said, "Fortunate is the night, which hath led these travellers into mine house, and I will strip them, and I will scourge them, and if the meal which this woman hath prepared for me pleaseth me not, perchance on the flesh of this man or the more goodly flesh of this virgin, will I satisfy my hunger. And the travellers trembled.

But when the furious robber had seen the Divine Child, so comely

## *Evangelium Infantiae*

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dulcitus in sua tota facie sese effusit et oculi sui boni erant; et os benignum ridebat in barba et ait: Venite, senex et virgo, intrate in domum meam et coenate et dormite et nihil nisi bonum vobis faciam et nullam mercedem rogabo nisi aliquantulo hunc puerum totis hominum filiis amoeniorem et jucundiorum super mea genua tenere et una vice illum osculari, si barbam non timet. Et ingressi sunt; et coenavere et dormierunt; et fur, luminibus caritate emollitis, mirabatur parvulum et tenerum hospitem.

Sole novo, cum peregrini Titum

and helpless, gentleness spread over his whole face, and his eyes were kind, and a friendly mouth laughed within his beard, and he said, Come, old man and virgin, enter into my house, and sup and sleep; and I will do you nothing but good; and I will ask no recompense unless to hold for a little time upon my knees this Boy, who is more lovable and delightful than all the sons of men, and to kiss him once, if he fear not my beard. And they entered; and they supped and they slept: and the robber, his eyes softened with charity, marvelled at his young and tender guest.

At dawn, when the travellers had

salutaverunt et jam iter persequerantur, fur stans in limine portae dolebat et lugebat et lacrymabat quod nunquam puellum revideret. At Jesus, ad eum caput vertens, dixit in osculo digitis misso: Tite, terribilis omnibus et mihi infanti dulcis, tu me revidebis, tibi dico in nomine Patris mei. Et post multos annos, Titus fuit bonus latro in cruce dextera.

taken leave of Titus and were already continuing their journey, the robber standing on the threshold of his door, grieved and moaned and wept, because he should never again behold the young child. But Jesus, turning his head toward him, said, while throwing a kiss with his fingers, Titus, terrible to all men and gentle to me a child, thou shalt again behold me. I say it to thee in my Father's name. And after many years, Titus was the good thief on the cross at his right hand.

Caput Quartumdecimum.



T peregrini pergebant ad terram Aegypti; et longo itinere cruciati, dolebant sine pane nec aqua nec tecto. Joseph divo Infanti dixit: Cur non in nave trans aequor viam quaerimus ad terram Aegypti? Nam ecce pedes post tantos passus sanguinem mittunt. At Jesus: Ne timeas, Joseph; iter coarctabo et quam per triginta dies viam non expleres in una perages.

**The Fourteenth Chapter.**

**A**ND the wayfarers went forward toward the land of Egypt: and being tormented by the long journey, they suffered without bread or water or shelter. Joseph said to the Divine Child, Why do we not seek our way in a ship across the water to the land of Egypt? For after so many steps, behold our feet are bleeding. But Jesus answered, Fear not, Joseph; I will shorten the road, and a road that in thirty days thou couldst not have accomplished, thou shalt finish in one.

Quum adhuc loquebatur, viderunt montes et urbes Aegypti et gaudentes ingressi sunt in civitatem quae Sotina dicebatur. Neminem cognoscentes qui eos hospites acciperat intraverunt in templum quod incolae hujusce regionis Capitolium nomina-  
bant. Et in hoc templo in acropodiis vel auri vel argenti stabant innumera-  
biles idolae, capita taurorum aut leonum erigentes et rubentes gemmas loco oculorum in marmore faciei habentes. Et cum beata Maria cum filio apud altare incessit, innumera-  
biles idolae tremantes et titubantes ad solum sese projecerunt in terribili



While he yet spake, they saw the mountains and towns of Egypt, and they entered rejoicing into a city which was called Sotina. Knowing no man who should receive them as guests, they went into a temple which the inhabitants of this region named the Capitol. And in this temple there stood on pedestals of gold or silver, numberless idols bearing bulls' or lions' heads, and having, in their marble faces, glowing gems in place of eyes. And when the blessed Mary went forward with her Son toward the altar, the numberless idols threw themselves trembling and staggering in a terrible tumult to the

tumultu; et prostratae manebant propter Puellum.

Per totam terram Aegypti fama fuit deorum marmoreorum qui Infantem adoraverant; et timuit in palatio Pharaonis in se cogitans: Forsan iste puer qui Judaea ortus est similis erit antiquo Judaeo qui Aegyptum plagis afflixit et per quem liberati servi e nostra terra exierunt. His cogitatis, jussit puerum cum matre praese adduci.

Cum Jesus infans in regiam aedem ingressus est, multitudo satellitum formidandis armis armatorum thro-

ground; and they remained prostrate before the young Child.

Throughout the whole land of Egypt the fame went forth of the marble gods that had worshipped the Child. And Pharaoh in his palace was afraid, considering within himself, Perchance this boy, which is come up out of Judea, will be like the Jew of old who afflicted Egypt with plagues, and through whom our slaves went forth free out of our land. After considering these things, he ordained that the boy and his mother should be led before him.

When the Child Jesus had come into the royal dwelling, a multitude of courtiers, armed with formidable

num circumdabant et in gradis throni quatuor dracones miraculosi custodes gulis oculisque flammās emittēbant. At Infans non timuit et draconum jubam parvulis digitis blandiebatur sicut puerorum mos est cum familiaribus catulis jocare.

Tunc Pharaō: Nonne es infans quem Filium Dei dicunt et ad pedes cujus sese projiciunt numina marmorea, similis isto antiquo Mosi qui hocce regnum cruciavit spoliavitque? Sine dubio contra nos fers iram et crudelis Domini vindicationem.

weapons, surrounded the throne, and on the steps of the throne, four dragons, its miraculous guard, flashed flames from their mouths and eyes. But the Child was not afraid, and with his little fingers he stroked the dragons' manes, as is the wont of boys playing with little household dogs.

Then said Pharaoh, Child, whom men call the Son of God, and at whose feet the marble gods threw themselves down, art thou not like that Moses of old, who tormented this kingdom and despoiled it? Without doubt thou bringest anger against us, and the vengeance of a cruel Lord.

At Jesus, qui in manu tollebat stipitem lilii, respondit amoeno ore subridens: Post Mosem, in nomine Patris et Spiritus Sancti incedo, velut sol novus post noctem; et in nocte siderum lux erat, at non diei lumen; nec iram nec vindicationem fero, at caritatem et peccatorum redemptionem; et regiones, per quas transeo, similes factae sunt horto nuper arido ubi urticae spinaeque in rosas florent tristium oculis gratas vel in fructus maurant salutare siti miserorum.

But Jesus, who bore in his hand the stem of a lily, answered, with a smile on his lovable mouth, In the name of the Father and the Holy Ghost, I come after Moses like dawn after the night; and in the night was the brightness of stars, but not the light of day. I bring neither anger nor vengeance, but charity and the salvation of sinners; and the regions through which I pass are made like a once arid garden where nettles and thistles flower with roses grateful to the eyes of the sorrowful, or ripen with fruits refreshing to the thirst of the unhappy.

**Caput Quintumdecimum.**

**A**T Pharaon non apposuit cor;  
et quia malus daemon in eo  
erat, ut Jesus tentaretur,  
dixit Jesu: Sane illum stipitem quem  
in manu habes ad fluminis aquam  
incurvabis et vertetur aqua in san-  
guinem.

Vero Jesus, in brachiis matris, cui  
est cor dulce, ad fluminis aquam in-  
curvavit stipitem et in lac praedulce  
versa est; et in ripis Aegyptii gaude-  
bant praedulce lac bibere.





JESUS MANUM SUAM EXTENDIT SUPER FLUVIOS



JESUS INCLINED THE STEM TOWARD THE WATERS  
OF THE RIVER

**The Fifteenth Chapter.**

**B**UT Pharaoh laid this not to heart; and because an evil spirit was in him, he said to Jesus, to tempt him, Surely that stem which thou holdest in thine hand, thou wilt incline it toward the river, and the waters shall be turned to blood.

Now Jesus, in the arms of his mother, whose heart is gentle, inclined the stem toward the waters of the river; and they were turned to very sweet milk; and on the banks, the Egyptians rejoiced in drinking this very sweet milk.

Nec Pharao apposuit cor, et dixit Jesu: Sane extends manum tuam super fluvios et paludes et educes ranas super terram Aegypti.

Vero Jesus, in brachiis matris, cui est cor dulce, manum suam extendit super fluvios et paludes et pisces innumeri ex aqua salierunt et sponte sua sese in retes omnium piscatorum ejecerunt; et magna fuit laetitia in tota regione quia pauperrimis famem satiare licuit.

Nec Pharao etiam hac vice cor apposuit, et dixit Jesu: Sane hunc

And Pharaoh laid not this to heart, and he said to Jesus, Surely thou wilt stretch forth thine hand over the rivers and ponds, and thou wilt cause frogs to come up over the land of Egypt.

Now Jesus, in the arms of his mother, whose heart is gentle, stretched forth his hand over the rivers and ponds: and numberless fishes leaped out of the water, and threw themselves of their own accord into the nets of all the fishermen; and there was great gladness in the whole region, because even the poorest might satisfy their hunger.

And this time also Pharaoh laid it not to heart; and he said to Jesus,

stipitem ad pulverem flectes et erunt scinifes in universa terra Aegypti.

Vero Jesus, in brachiis matris cui est cor dulce, stipitem flexit ad pulverem et pulvis versa est in inextinguibilia semina quae ventis sparsa totos campos fecundarunt; et fructibus et oleribus et messibus ditandi laetabantur agricolae.

Induratumque est cor Pharaonis, et dixit Jesu: Sane ecce immittes in me et in servos meos et in populum meum et in domos meas omne

Surely thou wilt bend this stem toward the dust, and there shall be lice throughout all the land of Egypt.

Now Jesus, in the arms of his mother, whose heart is gentle, bent the stem toward the dust, and the dust was turned to countless seeds which, when the winds had scattered them, made all the fields fertile; and the husbandmen, enriched with fruits and herbs and crops, were exceeding glad.

And Pharaoh's heart was hardened, and he said to Jesus, Lo, surely thou wilt send upon me and upon my servants, and upon my people, and upon mine houses, all kinds of

genus muscarum et implebuntur domus Aegyptiorum muscis diversi generis et universa terra.

Vero Jesus, in brachiis matris cui est cor dulce, infinitos populos aligerous apium ex omnibus partibus coeli evocavit; et implerunt agros Aegypti et universae terrae et alvearia instruxerunt; et homines sese delectabant tanta copia mellis.

Et ingravatum est cor Pharaonis, et dixit Jesu: Sane ecce manus tua erit super agros meos; et super equos et asinos et camelos et boves et oves pestis valde gravis.

Vero Jesus, in brachiis matris cui



flies, and the houses of the Egyptians and all the earth shall be filled with divers kinds of flies.

Now Jesus, in the arms of his mother, whose heart is gentle, called from all parts of heaven the endless winged peoples of the bees, and they filled the fields of Egypt and of all the earth; and they built hives; and men were delighted at such an abundance of honey.

And Pharaoh's heart grew heavy, and he said to Jesus, Lo, surely thine hand shall be over my fields; and upon my horses and asses and camels and cattle and sheep shall be a very grievous murrain.

Now Jesus, in the arms of his

est cor dulce, porrexit manum super agros; et statim in praeseptis stabulisque omnes equae et asinae et camelae et vaccae et oves vel non graves sicut graves pepererunt et fuit pecuariis fons abundans divitiarum.

Et ingravatum adhuc cor Pharaonis, et dixit Jesu: Sane tolles plenas manus cineris camini et sparges illum in coelum coram me, eritque cinis super omnem terram Aegypti; eruntque in hominibus et jumentis ulcera

mother, whose heart is gentle, stretched forth his hand over the fields: and straightway, in the barns and stables, all the mares and she-asses and camels and cows and sheep, even those that were not with young, brought forth as if they had been with young; and for the herdsman it was a plenteous fountain of riches.

And still Pharaoh's heart was heavy, and he said to Jesus, Surely thou wilt take handfuls of ashes of the furnace, and thou wilt sprinkle them toward heaven in my sight, and there shall be ashes over all the land of Egypt; and upon men and beasts of burden there shall be boils and

et vesicae turgentes, in universa terra Aegypti.

Vero Jesus, in brachiis matris cui est cor dulce, sustulit manus cineris plenas camini et sparsit illum in coelum coram Pharaonem et vix cinis tetigerat eos cum omnes homines jumentaque ulceribus vel vesicis aegri sanati sunt; et gratias agebant muli Aegyptii propter semetipsos bestiasque mundatos.

Induratumque magis et magis cor Pharaonis, et dixit Jesu: Extendes manum tuam in coelo et fiet super herbas arboresque talis grando qua-

breaking blains throughout all the land of Egypt.

Now Jesus, in the arms of his mother, whose heart is gentle, took handfuls of ashes from the furnace, and sprinkled it toward heaven in the sight of Pharaoh; and hardly had the ashes touched them when all men and beasts of burden that had been sick with boils or with blains were healed; and many Egyptians gave thanks that themselves and their beasts were made clean.

And Pharaoh's heart was hardened more and more, and he said to Jesus, Surely thou wilt stretch forth thine hand toward heaven; and upon the herbs and trees, smiting their

tiens flores et poma et omne lignum regionis confringens qualis ante nunquam apparuit in universa terra Aegypti.

Vero Jesus, in brachiis matris cui est cor dulce, extendit stipitem in coelum et Dominus dedit grandinem ac discurrentia fulgura super terram; sed vix grando tetigerat herbas et arbores tum quisque grandinis globulus ad quamque festuculam in rosam et ad quemque ramum in fructum versus est ita ut nunquam ver tantos rosas nec autumnus tantos fructus habuerit et discurrentibus fulguribus aperti montes et campi superbas quercus et frondosas ulmos emiserunt

## *The Childhood of Christ*

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flowers and fruits, and breaking every tree of the country, there shall be a hail such as never before hath appeared in all the land of Egypt.

Now Jesus, in the arms of his mother, whose heart is gentle, stretched forth the stem toward heaven, and the Lord sent hail and thunderbolts running upon the earth; but hardly had the hail touched the plants and trees, when at every little leaf each hailstone was turned into a rose, and at every branch into fruit, so that never a spring had seen so many roses, nor autumn so much fruit; and the mountains and fields, tilled by the running thunderbolts, brought forth superb oaks and leafy

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et vicens immensaque silva terram Aegypti adumbravit.

Et ingravatum est cor Pharaonis et induratum nimis, et dixit Jesu: Sane extends manum tuam super terram Aegypti ad locustas ut ascendant super eam et devorabunt gramen omne quo vescuntur armenta.

Vero Jesus, in brachiis matris cui est cor dulce, extendit stipitem super terram Aegypti et ex Oriente venierunt innumerabiles aves, quae super armenta volitarunt, in luce nitidae plumis et jucunde canentes dum pe-



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elms, and a thriving and great forest overshadowed the land of Egypt.

And Pharaoh's heart was heavy and hardened beyond measure, and he said to Jesus, Surely thou wilt stretch forth thine hand over the land of Egypt for the locusts, that they may come up upon it; and they shall eat all the grass on which our herds pasture.

Now Jesus, in the arms of his mother, whose heart is gentle, stretched forth the stem over the land of Egypt, and from the east came countless birds which flew over the herds, their feathers brilliant in the light and they singing happily, while

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cudes pascebantur pinguius et sapi-  
dius gramen.

Nec minus induratum est cor Pha-  
raonis, et dixit Jesu: Sane extends  
manum tuam in coelum et erunt  
tenebrae super terram Aegypti tam  
densae ut palpari queant.

Vero Jesus, in brachiis matris cui  
est cor dulce, extendit manum in  
coelum et aperto firmamento ita re-  
lucens splendensque ruit lumen e pa-  
radisio ut homines crederent usque  
ad hancce diem per tenebras vixisse  
et erat sicut magnificentia div solis  
prima vice super terram orientis.

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the flocks browsed upon thicker and more savory grass.

And Pharaoh's heart was hardened none the less, and he said to Jesus, Surely thou wilt stretch out thine hand toward heaven, and there shall be a darkness over the land of Egypt, so thick that it may be felt.

Now Jesus, in the arms of his mother, whose heart is gentle, stretched out his hand toward heaven, and the firmament being opened, a light burst forth, so radiant and resplendent that men thought they had lived in darkness even unto that day; and it was like the magnificence of a divine sun dawning upon the earth for the first time.

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Induratum autem cor Pharaonis, et dixit Jesu: Sane maledices Aegypto et morietur omnis primogenitus in terra Aegyptiorum a primogenito meo qui sedet in solio meo usque ad primogenitum ancillae quae est ad molam. Eritque clamor magnus in universo Aegypto genitorum genitriciumque.

Vero Jesus, in brachiis matris cui est cor dulce, benedixit Aegyptum et omnes pueri qui intra terram mortui dormiebant, e terra surrexerunt viventes et ridentes et fuit magnus clamor gaudentium et exultantium

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Pharaoh's heart moreover was hardened, and he said to Jesus, Surely thou wilt curse Egypt, and all the first-born of the land of Egypt shall die, from my first-born who sitteth on my chair of state, even unto the first-born of the maid-servant that is at the mill. And there shall be a great cry from fathers and mothers throughout all Egypt.

Now Jesus, in the arms of his mother, whose heart is gentle, blessed Egypt; and all the boys that slept dead within the earth rose up from the earth alive and laughing, and in Egypt there was a great cry of rejoicing and exulting from fathers and

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in Aegypto genitorum genitriciumque. Et Jesus ait: Nam sum Vita.

Tunc e Pharaone evasit malus spiritus in forma tenebrosae aquilae et fugit cum furiosis vociferationibus et disparuit; nam Mors erat.

Et Pharao prostratus et satellites rejicientes arma et dracones lenitibus et oculis adoraverunt Jesum Infantem Dei Filium in brachiis Mariae cui est cor dulce.

mothers. And Jesus said, For I am Life.

Then the evil spirit escaped from out of Pharaoh in the form of a dark eagle, and fled away with furious clamorings, and disappeared; for he was Death.

And Pharaoh falling on his face, and his courtiers casting away their arms, and the dragons with their mouths and eyes softened, worshipped the Child Jesus, the Son of God, in the arms of his mother whose heart is gentle.


**Caput Sextumdecimum.**

**A**TTAMEN post tres annos,  
Maria et Joseph cum Jesu  
liquerunt Aegyptum ut fo-  
ret expletum verbum prophetae: Vo-  
cavi filium meum de Aegypto.

At quum ad Judaeum prope ac-  
cesserunt, Joseph dubitavit an in  
patriam regrediretur; nam dixerunt  
ei Herodem mortuum esse et filium  
ejus Archelaum in throno sedere.  
Sed Angelus Domini Joseph apparuit  
et dixit: O Joseph, intra in urbem



## The Sixteenth Chapter.

EVERTHELESS, after three years, Mary and Joseph departed with Jesus out of Egypt, that the word of the prophet might be fulfilled, From Egypt have I called my Son.

Yet as they drew nigh unto Judea, Joseph questioned within himself whether he should return into his own country; for he had heard that Herod was dead, and that his son Archelaus was seated upon the throne. But the angel of the Lord appeared to Joseph, and said, O Joseph, enter into the town of Nazareth, and dwell

Nazareth et in illa urbe habita cum matre et filio.

Dubitabat adhuc Joseph, quia crudeliorem Herode Archelaum formidabat. Puer autem ait: Quid refert Patri meo malus malo peior? Quos vult devincere quique sint evincit. Et Jesus monstravit Joseph vepreculam siccis spinis hirsutam et ait: Aude resne trans istam vepreculam incedere? Joseph respondit: Auderem, nam siccis spinis ista veprecula mihi nocere non posset. Tunc Jesus monstravit Joseph vepreculam vivis viridibusque spinis horridam et ait: Au-

in that town with the mother and her son.

Still Joseph questioned within himself, for he dreaded Archelaus as more cruel than Herod. But the Boy said, What matters to my Father an evil man worse than an evil man? Those whom he wills to vanquish, whosoever they be, he vanquisheth. And Jesus showed Joseph a little brier-bush, hairy with withered thorns, and said, Wouldst thou dare to pass through this little brier-bush? Joseph answered, I would, for with its dry thorns, this little brier-bush could do me no hurt. Then Jesus showed Joseph a little brier-bush bristling with green and living thorns, and said,

deresne trans istam vepreculam incedere ? Joseph respondit : Non auderem nam vigentibus spinis ista veprecula mihi valde noceret. Jesus autem ignem fecit sub veprecula et foco torsae virides spinae ceciderunt et in cinerem evanuerunt et divus Infans: Credisne iram patris mei minus fortiolem contra formidabilissimum regum quam flamma in spinam urticae.

Et intellexit Joseph et in urbem ingressi sunt.

Would'st thou dare to pass through this brier-bush? Joseph answered, That would I not, for with its living thorns, this little brier-bush would do me much hurt. But Jesus made a fire beneath the little brier-bush; and twisted in the flame, the green thorns died and vanished into ashes; and the Divine Child said, Thinkest thou the wrath of my Father less strong against the most formidable of kings than flame upon the thorn of a nettle?

And Joseph understood, and they entered into the city.

Caput Septimumdecimum.




QUADAM die, Jesus infans, qui in eo tempore quinquennis erat, jocabat in ripa fluminis cum pluribus puellis; et isti profundeabant in parvulis sulcis aquam quam intra manus ceperant. Et divo Puero non necesse erat in manu aquam capere, quippe signo aqua velut sponse sua veniebat in sulcum quem foderat.

Et terra aquae mixta finxit aves et illa dies erat dies Sabbati.

Aliquis Judaeus vidit quod Jesus

**The Seventeenth Chapter.**

N a certain day the Child Jesus, who was then five years of age, played on a river bank with several young children; and these poured into little ditches water which they had taken up between their hands. And the Divine Boy had no need to take up the water in his hands, for at a sign from him the water came of its own accord into the ditch that he had digged. And he fashioned birds of earth mixed with water, and that day was the Sabbath day.

A certain Jew saw what Jesus did;

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agebat et ad Joseph accurrens dixit ei: Ecce tuus filius jocans in ripa fluminis, et finxit aves terra aquae mixta et Sabbatum violavit.

Joseph venit ergo ad ripam ubi Infans cum aliis pueris ludo indulgebat et videns sua vice quod fecerat Jesus clamavit: Cur agis quod nefas? Cur die Sabbati laboras in jocis? Et primo Jesus non respondit et habebat in manus aves quas finxerat. Rursus Joseph: Cur agis quod nefas, male pusio? Cur die Sabbati laboras? Nec



and hastening to Joseph, said to him, Behold thy son playing on the river bank, and of earth mixed with water he hath fashioned birds, and he hath broken the Sabbath.

Joseph came therefore to the bank where the Child was joining in games with other boys, and seeing in turn what Jesus had done, he cried out, Why doest thou a forbidden thing? Why dost thou work in playing on the Sabbath day? And Jesus answered not at first; and he had in his hands the birds that he had fashioned. Joseph said again, Why doest thou a forbidden thing, evil wretch? Why dost thou do work on the Sabbath day? And Jesus answered not,

respondit Jesus et novas aves terra aquae mixta intra digitos fingebat.

Ira incensus, Joseph brachium sustulit ut inobedientem puerum castigaret. At Jesus, bile mota, caput sublevavit et pede solum pulsavit et terra factas aves in aer furiosus ejecit. Et aves levibus alis evolaverunt in Coelum Domini.

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and between his fingers he fashioned new birds of earth mixed with water.

Burning with anger, Joseph raised his arm to chastise the unyielding Boy. But Jesus, moved to wrath, lifted up his head, and stamped upon the ground with his foot, and the birds made of earth he threw furiously in the air. And the birds flew, with outstretched wings, into the Heaven of our Lord.

Caput Octabumdecimum.

**I**N quadam civitate dolebat mater cujus filius trimulus daemoniacus erat; et in illo vehementer furebat Satan as et iste miserabilis infans quosquos videbat mordere tentabat et, cum solus erat, mordebat proprias manus suas et brachia et, proclinatus, pedes.

Hujusce pueri mater, audiens quod dicebatur de Maria et Jesu, ad eos perrexit, daemoniacum contra se tenens. Et forte cum intravit in

**The Eighteenth Chapter.**

**I**N a certain city mourned a mother whose three-year-old son was possessed of a devil; and Satan raged vehemently within him; and this unhappy child sought to bite whomsoever he saw, and when he was alone, he bit his own hands and his arms and, stooping, his feet also.

When the mother of this boy heard what was said concerning Mary and Jesus, she went unto them, holding against herself the child possessed of a devil. And as she entered into the inn where the divine wayfarers had

diversorium, in quo pernoctaverant diviperegrini, Jesus in lecto dormiebat.

Quem videns, furiosus puer clamavit horribili voce et manus porrexit et atroces dentes monstravit; et, si mater sua non coercuisset eum, Jesum devoravisset. Tamen Virgo Maria non depulit daemoniacum et ad filiolum suum sese incurvans: Quoniam tibi cedunt daemones, daemonem expulsa e corpore istius puelli. Vero Jesus dormiebat nec e somno suscitabatur. Maria rursus ait: Quoniam tibi cedunt daemones, daemonem expulsa e corpore istius pu-

passed the night, Jesus by chance was in his bed asleep.

Seeing him, the furious boy cried out in a terrible voice, and stretched forth his hands, and showed his fierce teeth; and he would have devoured Jesus if his mother had not restrained him. Yet the Virgin Mary rejected not this boy possessed of a devil, and bending down to her little son, she said to him, Since the devils are subject to thee, drive the devil from the body of this young child. Now Jesus slept, nor was he roused from sleep. Mary said again, Since the devils are subject to thee, drive forth the devil from the body of this young child.

elli. At Jesus semper dormiebat nec e somno suscitatus est.

Tunc mater daemoniaci cum miserabili puero abiit; sola vice Jesus matri dolorosae remedium negaverat; et daemon manuit in corpore trimuli infantis et nunquam ex isto corpore evasit ut res perficerentur secundum prophetias. Nam ille puer nominabatur Judas.



But Jesus slept on, nor was he aroused from sleep.

Then the mother of the child possessed of a devil departed with the miserable boy. Once only Jesus had denied relief to a sorrowing mother; and the devil abode in the body of the three-year-old child, and never did he depart from out that body, that all things might be accomplished according to the prophecies. For that boy was named Judas.

**Caput Nonumdecimum.**

**A**LIA die, in mense Adar, Jesus pueros congregavit et eos ordinavit ita ut rex eorum esset; et vestes in solo extenderunt ut in textis sederet et in frontem ejus florum coronam posuerunt et, sicut satellites qui regem circumdant, dextra sinistraque stabant reverenter. Et si quidam subveniebant, pueri illum apprehendebant et dicebant: Veni et saluta regem ut tibi sit iter fortunatum.

Tunc subvenerunt homines qui

**The Nineteenth Chapter.**

**A**NOTHER day, in the month of Adar, Jesus gathered boys together, and placed them in order as if he had been their king; and they spread out their garments on the ground, that he might be seated upon stuffs; and upon his brow they put a crown of flowers; and as courtiers surround a king, they stood reverently on his right hand and on his left. And if any man passed that way the boys caught him, and said, Come and hail the King, that thy journey may prosper thee.

Then there passed that way men

ferebant adolescentulum in lectica. Iste adolescentulus iverat per montem cum sodalibus ut lignum colligeret et, invento nido perdicis, manum injecit credens ova capere. At serpens qui se in nido absconderat momordit illum. Et nunc moribundus in lectica ad urbem ferebatur.

Pueri, qui Dominum Jesum sicut regem circumdabant, occurrerunt lecticariis, dicentes: Venite et salutate regem. Et Jesus ipse appropinquavit, interrogans cur adolescentulum portarent. Et responderunt serpentem illum momordisse, et tunc Dominus

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who were bearing a youth upon a litter. This little youth had gone with friends over a mountain to gather wood; and coming upon a part-ridge nest, he had thrust in his hand, thinking to take out eggs. But a serpent which had hidden itself in the nest stung him. And now, nigh unto death, he was brought to the town upon a litter.

The boys who surrounded the Lord Jesus as their king, ran to the litter-bearers, saying, Come and hail the King. And Jesus himself drew nigh, asking why they were carrying the youth. And they answered that a serpent had stung him; and then the

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Jesus pueris: Eamus et serpentem occidamus.

Cum ad nidum accesserunt, sequentibus lecticariis divus Infans dixit: Nonne hic sese abscondit serpens? Et homines responderunt: Hic sese abscondit. Tunc Jesus vocavit serpentem qui statim e nido ortus est et sese Unigenito subiecit. Et Dominus: I et venenum suge quod in venulis adolescentuli profudisti. Et serpens suxit omne venenum quod profuderat et mortuus est; at sanatus est adolescens et ploranti

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Lord Jesus said to the boys, Let us go and slay the serpent.

When they were come to the nest, the Divine Child said to the litter-bearers following him, Is it not here that the serpent hath hidden himself? And the men answered, Here hath he hidden himself. Then Jesus called the serpent, which came forth straightway from his nest, and was subject to the Only Begotten Son. And the Lord said, Go and suck the venom that thou hast poured forth into the veins of the little youth. And the serpent sucked all the venom that he had poured forth, and perished; but the youth was made whole; and as he wept, Jesus said to

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Jesus dixit: Ne plores, nam eris discipulus meus. Et postea dictus est hic puer Simo Cananaeus.



him, Weep not, for thou shalt be my disciple. And the boy thereafter was called Simon the Canaanite.

Caput Vicesimum.



QUADAM die, Maria Virgo Mater jusserat Domino Jesu ut iret ad puteum, aquam hausiturus. Nam Mariae, quae se diligenter domi curis praebebat, aqua opus erat ad parietes coenaculi et liminis scansilia lavanda. Et quaesivit puteum Dominus Jesus et rediit, portans seriam aquae plenam.

At dum rediebat, seria quam in capite ferebat fracta est; et Infans timuit ne mater sua cui aqua opus erat illum objurgaret et pallium ex-

**The Twentieth Chapter.**

**O**N a certain day the Virgin Mary had commanded Jesus to go to the well to draw water. For Mary, who was busying herself diligently with the care of the house, had need of water to wash the walls of the dining-chamber and the threshold steps. And the Lord Jesus sought the well, and came again carrying a pitcher full of water.

But as he returned, the pitcher which he bore upon his head, brake and the Child was afraid that his mother, who had need of water, would chide him; and he stretched out his

tendit et totam aquam quae, rupta  
seria, fluebat, in pallio recepit.

Hoc viso, Virgo Maria stupuit  
quia inter laxum textile aqua non  
meabat. Tamen lavavit coenaculi pa-  
rietes et scansilia liminis; et lignum  
parietum aurum factum est et mar-  
mor liminis saxum.

Postea reliquum aquae sparsit in  
hortum; quo aqua cecidit magnum  
lilium statim exstitit et una gutta bi-  
bita coluber qui intra herbas reptab-  
bat, subito dissiluit.

mantle, and caught again in it all the water that flowed from the broken pitcher.

Seeing this, the Virgin Mary was astonished, because the water did not pass through the loose cloth. Nevertheless she washed the walls of the dining-chamber and the threshold steps; and the wood of the walls was made gold, and marble the stone of the threshold.

After these things she scattered the rest of the water in the garden. Where the water fell, there grew up straightway a great lily; and having drunk one drop, an adder that was crawling through the grass burst suddenly asunder.

Caput Primum et Vicesimum.



QUADAM die, multae mulieres quae filios habebant adhuc infantulos inter se loquebantur, uti mos est matrum, de rebus quas sors natis suis afferret. Et Virgo Maria cum iis erat.

Et una filium suum interrogans: Quis in tempore futuro esse velles, carum caput? Et respondit puer: Tinctor esse vellem; nam mihi placeret pannos diversis et nitidis coloribus pingere. Et secunda filium interrogans: Quis in tempore futuro

**Twenty-first Chapter.**

**O**N a certain day many women who had sons that as yet were little children, talked one with another, after the manner of mothers, concerning those things which chance should bring to their offspring. And the Virgin Mary was with them.

And one asked her son, What wouldst thou be in the time to come, dear heart? And the boy made answer, I would be a dyer; for it would please me to tint garments with divers and brilliant colors. And a second asked her son, What wouldst thou

esse velles, carum caput? Et respondit puer: Margaritarius esse vellem, nam mihi placeret cum gemmis adamantibusque jocare qui lucent sicut minima sidera. Et tertia etiam filium interrogavit et respondit puer: Miles esse vellem ut per populos incedam sonantibus armis ornatus et in tuba horrifice sufflans. Et quarta etiam filium interrogavit et respondit puer: Hortulanus esse vellem, nam rosae et alii flores grati sunt oculis et mihi placeret odorem liliorum odorari sicut thus thuribuli. Et alii matribus aliis pueri diverse respondebant.



be in the time to come, dear heart? And the boy made answer, I would be a jeweller; for it would please me to play with gems and diamonds, which shine like very small stars. And also a third asked her son, and the boy made answer, I would be a soldier, to go among the people adorned with clanking arms and blowing terribly in a trumpet. And also a fourth asked her son, and the boy made answer, I would be a gardener; for roses and other flowers are grateful to mine eyes, and it would please me to smell the scent of lilies like incense in a censer. And the other boys, when their mothers asked them, made divers answers.

Et cum Maria Unigenitum interrogans dixit: Quis in tempore futuro esse velles, filiole mi? divus Infans respondit: Volo fieri qui Patre volente futurus sum et gentes me adorabunt regem Judaeorum.

Omnes matres riserunt et Maria risit ipsa propter arrogantiam puelli qui se regem Judaeorum salutandum crederet. Et quaedam mulier per ludibrium: Sane ex auro aut argento aut ebore factus erit thronus in quem ascendes. At Unigenitus: Nec ebore nec argento nec auro sed ligno, et, si me sequi non nolite, vobis mon-

## *The Childhood of Christ*

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And when Mary, in asking the Only Begotten Son, said, What wouldst thou be in the time to come, my little son? the Divine Child made answer, I will be what, by my Father's will, I am to be; and nations shall worship me as King of the Jews.

All the mothers laughed, and Mary herself laughed, because of the young child's vainglory, who thought to be hailed King of the Jews. And a certain woman said, to mock him, Surely of gold or of silver or of ivory shall the throne be made which thou shalt mount upon. But the Only Begotten Son said, Neither of ivory nor of silver nor of gold, but of wood; and if ye refuse not to follow me, I

strabo arborem ex qua factus erit thronus meus. Et matres omnes cum Maria secutae sunt illum attonitae et velut aliquid mirabile visurae, nam loquebatur cum moestitia et cum auctoritate.

Et duxit eas per campos et viculos usque ad tenebrosam silvam in qua quercus adhuc tenera e terra vix oriebatur prope fluentem aquam. Et dixit divus Infans: Ecce futurum thronum! Et lacrymavit Dominulus Jesus.

Nec matres nec Maria intelligebant rationem propter quam profundebat lacrymas. Ignarae totarum gentium orbis terrae cruce salvandarum.

## *The Childhood of Christ*

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will show you the tree of which my throne shall be made. And all the mothers with Mary followed, astonished, and as if about to see some marvellous thing; for he spake in sadness and with authority.

And he led them through fields and by-ways even to a dark forest in which a still tender oak was just coming up out of the earth near flowing water. And the Divine Child said, Behold the throne that shall be! And the little Lord Jesus wept.

Neither the mothers nor Mary understood wherefore he shed tears, knowing not that all nations of the world should be saved by the Cross.

Caput Secundum et Vicesimum.



AEPISSIME, Virgo Maria mirabatur quoniam in domo quam nulla serva curabat omnia disposita et ordinata erant sicut a duodecim servis solertibus et diligentibus.

Scilicet mane intrans in aulam ubi linthea ut siccarentur extenderat Virgo Maria non reperiēbat linthea; sed jam in armariis domus erant convenienter siccata et recte plicata. Alias jam flagrantem loci flammam videbat, quem non accenderat ipsa; aut si agebat ut fercula coenae condiret, jam fer-

**The Twenty-second Chapter.**

**U**ERY often the Virgin Mary marvelled because, in the house which no servant tended, all things were disposed and set in order as if by twelve dextrous and diligent servants.

Thus, entering at morning into a court where she had spread her linen to dry, the Virgin Mary found not the linen; but it was already in the wardrobes of the house, properly dried and rightly folded. At other times she saw the fire of the furnace burning, which she herself had not kindled; or if she set about preparing

## *Evangelium Infantiae*

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cula condita erant, ac olera quae foliis truncare volebat ut intritam faceret, jam defoliata erant; aut cum ante noctem tempus erat lectorum sternendorum jam in cubili lecta strata erant, aut luce oriente cum e thalamo surgeret ut scopa verreret tabulamenta domus, jam munda et pura tabulamenta nitebantur.

Et Maria Virgo non intelligebat a quo ista hocce modo fierent et non animadvertibat Infantem Jesum ridentem in angulis sicut puer qui malitiosum ludum exhibuit.

Joseph ipsum qui modicus ligna-



dishes for supper, the dishes were already prepared, and the vegetables whose leaves she wished to cut off to make soup were already leafless; or when, toward night, it was time to spread the beds, the beds were already spread in the bedrooms; or at the dawn of day, when she came forth from her bed-chamber to sweep the floors of the house, the floors shone already clean and pure.

And the Virgin Mary understood not by whom these things were done after this fashion; and she regarded not the Child Jesus laughing in corners like a boy who has played a knavish trick.

Joseph himself, who was but a

rius erat, adjuvabat Dominus Jesus; lignum serra secans vel tabulas runcinans, dum senex adhuc in lecto dormiebat, et resurgens opifex, qui non operaverat, vel mensam vel cathedram perfectam videbat. Et dicebat attonitus: Forte sum similis istis aegris per somnum ambulantibus aut forte hesternae coenae nimio vino motus apte laboravi in vini anhelitu. Et in angulo officinae subridebat Jesus Infans.

Attamen opera quae Joseph assuetis emptoribus tradebat tam egregia

modest carpenter, the Lord Jesus aided, cutting wood with a saw, or planing boards, while the old man still slept in bed; and when he arose, the workman who had not worked found either a table or a chair quite finished. And he said in astonishment, I am perchance like those sick persons that walk in their sleep, or moved perchance by too much wine at yesterday's supper, I have worked skilfully in the fumes of wine. And in a corner of the shop the Child Jesus was smiling.

Nevertheless the works which Joseph gave over to his accustomed purchasers were so unusual, that he

erant ut famam acceperit excellentissimi lignarii.

Rex Hierosolymae advocavit illum et dixit: Jubeo, Joseph, ut mihi thronumingas secundum mensuram loci in quo soleo sedere.

Joseph obediit.

Et per duos annos in regia aede manuit ad thronum fingendum; at cum thronus allatus fuisset in locum cui applicandus erat, omnibus apparuit una et altera parte brevior duabus spithamis. Tunc rex ira incensus est in Joseph. Et lignarius regis

gained the reputation of a most excellent carpenter.

The King of Jerusalem summoned him, and said, I command thee, Joseph, to fashion for me a throne according to the measure of the place where I am accustomed to sit.

Joseph obeyed. And for two years he abode in the royal household to fashion the throne; but when the throne was carried to the place where it should be set, it was manifest to all men that, on one side and on the other, it was short by two spithames. Then the King was kindled to anger against Joseph. And the carpenter, dreading the

iram formidans nequivit edere et cubitavit jejunos.

Cur Jesu interrogante jejunos recubabat, Joseph respondit opus quod per duos annos operaverat perditum esse. At Jesus: Bibe et manduca absque metu. Ego una, tu altera parte istum thronum attrahamus ut sit conveniens loco. Et quod dicebat Jesus factum est, et cum Jesus una, Joseph altera parte regiam cathedram attraxerunt, thronus obsecutus est et mensuram exactam contigit. Et omnes stupuerunt qui istud miraculum videre et Deum adoraverunt.

King's anger, could not eat, and lay down fasting.

When Jesus asked him why he lay down fasting, Joseph answered that the work was lost on which he had labored for two years. But Jesus said, Drink and eat without fear. I on one side, thou on the other, let us draw out this throne to fit the place. And what Jesus said was done. And when Jesus on one side and Joseph on the other had drawn out the royal seat, the throne yielded, and reached the just measure. And all they that saw this miracle were astonished, and worshipped God.

Vero is thronus fabricatus erat e ligno cedri sub qua in silva Libani sederat Salomo filius David; et lignum ornatum erat diversis formis figurisque.



Now this throne was made of wood from the cedar under which Solomon, son of David, had sat in the forest of Lebanon; and the wood was adorned with divers forms and figures.


Caput Tertium et Vicesimum



QUADAM die, Dominus Jesus erat cum pueris in tecto villae et jocabant pueriliter. Et unus e pueris a tecto cecidit et caput suum in saxum effregit.

Evaserunt collusores; Jesus manuit solus in tecto et parentes mortui videntes Jesum dixerunt ei cum clamoribus et minis: Tu es qui filium nostrum occidisti. Jesus respondit: Filium vestrum non occidi et cecidit, a nemine pulsatus. At parentes in majoribus vociferationibus:

**The Twenty-third Chapter.**

N a certain day Jesus, with other boys, was on the roof of a country-house, and they were playing boyishly. And one of the boys fell from the roof and broke his head against a stone.

His playmates fled; Jesus alone remained upon the roof; and the parents of the dead boy seeing Jesus, said to him with outcries and threats, It is thou that hast slain our son. Jesus made answer, Your son did I not slay, and he fell pushed by no one. But the parents answered with yet greater clamorings,

Tu es occisor filii nostri quem a tecto pulsavisti. Jesus respondit iterum: Non sum et si mihi hoc non creditis, interrogemus puerum ipsum. Et Dominus Jesus descendit et pronus in caput mortui dixit forti voce: Zeinon, Zeinon, quis te a tecto pulsavit? Mortuus respondit: Tu me pulsavisti, fili lignarii Joseph.

Haec audiens, parentes et parentium servi in Jesum ruerunt cum fustibus et armis ut eum interficerent. At divus Infans cum subrisu: Non locutus est Zeinon ipse, at qui

Thou art the slayer of our son whom thou hast pushed from the roof. Jesus again made answer, That I am not, and if in this ye believe me not, let us question the boy himself. And the Lord Jesus came down; and stooping over the face of the dead, he spake in a loud voice, saying, Zeinon, Zeinon, who pushed thee from the roof? The dead made answer, Thou didst push me, son of Joseph the carpenter.

When they heard these words, the parents and the parents' men-servants threw themselves upon Jesus with staves and with arms to kill him. But the Divine Child said with a smile, Zeinon himself hath not

in Zeinonem, anima evolata, intra-  
vit. Vade e corpore mortui spiri-  
tus male. Tunc statim e corpore  
mortui evasit daemon in forma ni-  
gri et crocientis corvi; et mortuus  
puer: Non es qui me occidisti, Jesu  
Dei fili, et cecidi a nemine pulsatus.  
Et tacuit aeterno.

Tunc parentes et servi credide-  
runt quod Jesus dixerat et adorave-  
runt Infantem qui daemones com-  
pellit et per quem veritas resurgit  
in ore mortuorum.

spoken, but he that entered into Zeinon when his soul flew forth. Evil spirit, go out from the dead body. Then straightway the evil spirit went out from the dead body, in the form of a black and cawing crow; and the dead boy spake, saying, Thou art not he that slew me, Jesus, Son of God; and I fell pushed by no one. And he held his peace forever.

Then the parents and their servants believed what Jesus had said, and worshipped the Child who driveth forth devils, and through whom the truth is raised again in the mouth of the dead.

**Caput Quartum et Vicesimum.**

**A**LIA die, Dominus Jesus, qui luserat in via cum iisdem parvis sociis, ad domum redibat propter horam coenae; puer currens obviavit illi et violenter illi offendit. Paene prostratus est divus Infans, et moestissime ploravit.

Quod videns, Maria, stans in limine domus, dixit filio suo: Quare ratione ploras, filiole mi? Effun-



**The Twenty-fourth Chapter.**

**A**NOTHER day the Lord Jesus, who had been playing in the road with the same little comrades, returned to the house, because it was time for supper; and a boy encountered him in running, and violently dashed against him.

The Divine Child was wellnigh overthrown. And he bewailed himself most sorrowfully. And seeing it, Mary, who was standing on the threshold of the house, said to her son, Wherefore dost thou bewail thyself, my little son? Dost thou

disne lacrymas mali causa quod tibi fecit iste puer? Tunc Jesus: Non ploro quia malum mihi inflixum est, sed quia malum altero inflixurus sum. Et puero dixit: Euh! frater mi, quantum in corde meo dolent caritas et amor! Euh! me miserum! Utinam fuisset qui peccatum fecit ut solus peccati poenam tollerem? Et iterum ploravit.

Tandem manum super frontem pueri extendens: Quoniam pulsavis-

shed tears because of the hurt which this boy hath done thee? Then Jesus said, I bewail myself, not because a hurt hath been done unto me, but because I must do a hurt unto another. And he said to the boy, Alas! my brother, how greatly do charity and love grieve within my heart! Alas! Woe is me! Would that I were he that committed the sin, that I alone might bear the penalty of sin! And yet again he bewailed himself.

At length, stretching forth his hand over the boy's brow he said, Since thou hast struck, fall; and since, in running, thou hast dashed

ti, cade, et quoniam vitae in me currens offendisti, siste in morte.

Statim in terram cecidit puer et mortuus est. At per duodecim dies lacrymavit et gemuit et sese pugnis pectus verberavit Dominus Jesus et nolebat consolari. Quia justitiam egerat.

against the life within me, stand still in death.


Straightway the boy fell to the earth, and he was dead. But for twelve days the Lord Jesus wept and sighed and smote upon his breast with his fists, and would not be comforted, because he had dealt justice.

Caput Quintum et Vicesimum.

**I**NTERDUM erat Hierosolymae quidam magister qui Zacchaeus vocabatur; et multi discipuli sequebantur et venerabantur eum, quia nullius scientiae ignarus erat.

Pertinentissime loquebatur de physica et metaphysica et hyperphysica et hypophysica; sciebat corporum virtutes et istorum humores effectusque et numerum membrorum ossiumque, arteriarum nervorumque; distinguebat diversa temperamenta, calidum et siccum

**The Twenty-fifth Chapter.**

EANWHILE there was in Jerusalem a certain teacher called Zacchaeus; and many disciples followed and revered him, because he was ignorant of no knowledge.

He discoursed very pertinently concerning physics and metaphysics and hyperphysics and hypophysics; he knew the virtues of bodies and their humors and effects, and the number of their members and bones, of their arteries and nerves: he distinguished the divers temperaments, the hot and dry, or the cold and

vel frigidum et humidum; et praecipue cognoscebat numina litterarum. Et celeberrimus florebat per totam urbem Hierosolymam.

Senex Joseph, qui aliquam pecuniam operibus lignarii quaesiverat, dixit Virgini Mariae: Nonne tempus est nostrum filiolum Jesum ad scholam ducere ut discat bonas scientias homini utiles? Annuente Maria, dixit Domino Jesu Joseph: Tempus est; veni mecum apud magistrum Zacchaeum. At puer noluit ire ad scholam. Quod videns, Joseph ira incensus auriculam Infantis pervulsit! Et Jesus: Cur me torques, insane senex, scisne me tuum esse? et ne-



humid: and especially was he acquainted with the power of letters. And great was his renown through the whole city of Jerusalem.

The old man Joseph, who had gained some little money by his works of carpentry, said to the Virgin Mary, Is it not time to take our little son Jesus to school, that he may learn goodly knowledge that is useful to a man? And with Mary's assent, Joseph said to the Lord Jesus, It is time: come with me to Zacchaeus, the teacher. But the boy refused to go to school. And Joseph, kindled to anger, boxed the Child's ear. And Jesus said, Why tormentest thou me, mad old man; knowest thou

mini suo nocere decet. Attamen quia obediens parentibus erat, Joseph ad scholam secutus est.

Primo magister Zacchaeus interrogans Jesum: Scisne, puer, proferre litteram Aleph? Dominus Jesu respondit: Hoc scio. Et protulit: Aleph. Tunc magister interrogans: Scisne, puer, proferre litteram Beth? Dominus Jesus respondit: Hoc scio; sed Beth non proferam nisi antea explicaveris quas res Aleph significat. Haec audiens, Zacchaeus discipulum verberare voluit. At Infans clara

not that I am thine? And no one should do injury to his own. Nevertheless, because he was obedient to his parents, he followed Joseph to the school.

At first when the teacher Zacchaeus asked Jesus, Boy, canst thou pronounce the letter Aleph? The Lord Jesus answered, I can. And he pronounced Aleph. Then, when the teacher asked him, Boy, canst thou pronounce the letter Beth? the Lord Jesus answered, I can; but I will not pronounce Beth until thou hast first explained what things Aleph signifieth. And hearing these things, Zacchaeus would have scourged his disciple. But in a clear voice the

voce explicavit quas res litterae Aleph et Beth significant, et quarum litterarum forma recta est et quarum obliqua et quae litterae duplices et quae punctis comitatae aut punctis carentes; et multas res docebat prorsus quas nunquam magister audiverat nec in libris legerat.

Et cum dixisset: Attende animum ad verba mea, et Aleph et Beth et Gimel et Daleth recitavit et omnes litteras usque ad finem alphabeti. Tunc Zacchaeus: Euh! me miserum, qui in scholam accepi scientiae meae flagitium; et senex magister habeo puerum magistrum. Reduce filiolum

Child explained what things the letters Aleph and Beth do signify, and of what letters the form is upright, and of which slanting, and which letters are double, and which are accompanied with dots or devoid of dots; and many things he taught further which the teacher had never heard nor read in books.

And when he had said, Take heed to my words, and had recited Aleph and Beth and Gimel and Daleth and all the letters even to the end of the alphabet, then said Zacchaeus, Alas! woe is me that, in my school, I have suffered disgrace to my knowledge; and I, an ancient teacher, have a boy for my teacher. Take back thy lit-

tuum, frater Joseph. Nam nescio pati roborem argumentorum suorum nec tollere mentem meam usque ad suam doctrinam. Iste puer super terram non natus est; forte imperium habet super focum vel terrae vel firmamenti, forte generatus est ante creationem mundi. Nec initium nec finem istius infantis cognosco. Igitur reduce illum in domum tuam, frater Joseph; quippe est aliquid maximum et formidandissimum, vel Deus vel angelus.

Et cum reducto in domum filiolo haec audivisset Virgo Maria ploravit

tle son, brother Joseph; for I cannot endure the strength of his arguments nor lift up my mind unto his doctrine. This boy was not born on earth: perchance hath he dominion over the earth's fire or the firmament's; perchance was he begotten before the creation of the world. Of this Child I know neither the beginning nor the end. Therefore take him back to thine house, brother Joseph. Of a surety he is something very great and very dreadful, whether God or an angel.

And after the little Son was brought back to the house, the Virgin Mary, when she had heard these things, bewailed herself most sorrow-

moestissime; nam vel Deus vel angelus infans mox a gremio matris aversurus.



fully; for whether God or an angel, the Child must soon turn from his mother's knee.

Caput Sextum et Vicesimum

**Q**UER autem crescebat, et confortabatur, plenus sapientiae; et gratia Dei erat in illo.

Et ibant parentes ejus per omnes annos in Hierosolymam, in die solemni Paschae. Et cum factus esset annorum duodecim, ascendentibus illis Hierosolymam secundum consuetudinem diei festi, consummatisque diebus, cum redirent, remansit Jesus in Hierosolymae et non cognoverunt parentes ejus. Existimantes autem illum esse in comitatu, venerunt iter diei et requirebant eum

**The Twenty-sixth Chapter.**

**A**ND the Child grew and waxed strong, filled with wisdom; and the grace of God was upon him.

And his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up into Jerusalem after the custom of the feast; and when they had fulfilled the days, as they returned, Jesus tarried behind in Jerusalem, and his parents knew not of it. And they, supposing him to be in the company, went a day's journey, and sought him among their

inter cognatos et notos. Et non in-  
venientes, regressi sunt in Hierosoly-  
mam requirentes eum. Et factum est,  
post triduum, invenerunt illum in  
templo, sedentem in medio doc-  
torum, audientem illos et interro-  
gantem eos.

Et videns matrem dixit illae:  
Quid est quod me quaerebatis?  
Nesciabatis quia in his, quae Patris  
mei sunt, oportet me esse?

FINIS.

kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem seeking him. And it came to pass that, after three days, they found him in the Temple, sitting in the midst of the doctors, hearing them, and asking them questions.

And seeing his mother, he said unto her, How is it that ye sought me? Wist ye not that I must be about my Father's business?

THE END.



## APPENDIX

*NOTE. The following passages, omitted from the text for reasons of taste, are added here for the sake of completeness.*

**Caput Quartum.**

\* \* \* \* \*

**I**NGRESSA est cum Joseph Zelemi obstetrix et dixit Mariae: Permite mihi ut tangam te. Et cum permisit Maria se tangi, obstetrix clamavit magna voce: Domine, Domine, miserere! adhuc hoc nec audiui nec in suspitione habui ut mamilla virginalis plena sit lacte et natus masculus matrem suam virginem ostendat. Nulla pollutio in nascentem, nullus dolor in parturi-ente; virgo concepit, virgo peperit et virgo permanet. Audiens hanc vocem, alia obstetrix nomine Salome ingressa est et dixit: Quod ego audio non credam nisi forte ipse probavero. Et Mariae: Permite ut tangam te.

Cum Maria permisit se tangi misit manum suam Salome, et cum misit et tetigit, statim exaruit manus. Prae dolore coepit flere vehementissime et angustiari et clamare et dicere:



Domine, Domine! ecce misera facta sum propter incredulitatem, quia ausa fui temptare virginem tuam! Sed ex angelis qui volitabant super effusas rosas unus ait: Accede ad infantem, et adora eum, et continge manu tua, et sanabit illam, quia ipse est Salvator saeculi et omnium operantium in se.

Et confestim ad infantem accessit Salome, et adorans eum tetigit fimbrias panuorum in quibus infans involutus erat, et statim sanata est manus ejus.

### Caput Quintum.

\* \* \* \* \*

**Q**EINDE, cum fuit tempus circumcisionis, id est octavo die, Joseph circumcidit in spelunca virginis natum, et Zelemi, una duarum obstetricium, praeputium accepit et indidit eum in alabastrum nardo odoriferum.

Vero obstetrix filium habebat, qui unguen-

## *Appendix*

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tarius erat in urbe Magdala. Filio vas dedit, dicens: Cave ne vendas vas illud nardo plenum etsi divitissimus emptor tibi trecentos denarios offert. Filius respondit: Non vendam illud.

Attamen, multo post meretrix quaedam prope tabernulam unguentarii decumbans cum juvenibus vino et cibo saturis adspexit alabastrum nardo odorantem, in quo jacebat divi Infantis praeputium et ut illum obtineret trecentos denarios obtulit. Sed unguentarius negavit. Tunc meretrix, quae pulcherrima erat, unguentario ultra trecentos denarios basium unum pollicita est si alabastrum donaret. Et unguentarius annuit.

Meretrix autem Maria Magdalene dicebatur et, multos post annos, vas illud nard plenum et suaviore odore effusit in pedes Domini. Nam munus nullum, aroma vel anima, eo dignum est, nisi suum.



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